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POETRY.

For the Churchman.

THE THUNDER SHOWER.

I.

Flowers died upon the summer gale,
For sultry was the afternoon;
And daylight looked so tired and pale,
'Twas watched o'er by the harvest moon.
And weary as the day, Marie,
Half resting on her mother's knee,
With o'erflush'd cheek and drooping eye,
Impatient threw her bonnet by.
"O, dear mamma! when you were young,
"Were summer days so very long?
"And could you read and could you sew?
"I'm sure *I don't know what to do.*"
"And yet, Marie," her mother said,
"And pointed to their latticed bower,
"Beneath this honeysuckle shade,
"There's scarce a ray to vex the hour.

"O, could we only give the soul
"A trellis, as we did this shade,
"The heart might find 'neath self-control,
"A climate that itself had made."

II.

"But, mother, what is self-control?"
"That power, my love, by which we bind
"The wandering feelings of the soul,
"To grow more beautiful confined.
"'Tis *action* disciplined by thought—
"'Tis *will* subdued—and *conscience* taught
"The power, when impulse oft would soar,
"To cage the bird, and shut the door."
"Oh, now I know," exclaimed Marie,
"'Tis Natural Philosophy;
"They always teach it at our school—
"But, mother, will it *make me cool?*"
Ah, lady, now thy counsel keep,
'Twere well were feeling thus confined;
But every day new tendrils peep,
That every day must pause to bind.

And see! across the waves of heaven,
The freighted clouds move to and fro;
Sad wrecks! they'll strew the shores of even,
And dash their life-drops far below.

III.

The thunder treads the air—and now
Its gloomy shadow sweeps the ground—
And tossed from off its ebon brow,
Its lightning tresses fall around.
"And see!" delighted, cried Marie,
"How the bright lightning springs to me;
"From yonder cloudy cliff it came,
"And now—I almost catch the flame."
The mother turned—she saw the fire
Clasp trustingly the safety wire,
Then glide to earth with thundering yell,
And fall, as conscious that it fell.
"Look, mother!" said the fearless child,
As yet unmindful, in her mirth
That mother faint, with terror wild,
Pale as her robe, had sank to earth.

Ah, lady! could we give the soul
A trellis, as we do the flower,
The heart, secure 'neath self-control,
Would never dread a thunder shower.

IV.

Day followed day, and sunshine rolled
Its glory over earth and sky,
And common things were turned to gold,
By sunset's wondrous alchymy.
And calmly breathed the summer night,
Ere the storm's clouded wing drew near,
Waned out the moon's soft astral light,
And many a starry chandelier;
It came at Nature's banquet hour,
When fragrance floated on the breeze,
And jewels hung on every flower,
And glittered on the dancing leaves.

Then on the wall of heaven there glowed
The lightning finger of a God—
And ghastly grew the universe,
As if it feared the Chaldic curse.

V.

Poor Marie trembled—and her fear
Had blanched her rosy cheek like pain,
In silence, mother, wipe the tear,
Example now, for precept's vain.
No terror shades that mother's brow,
The changeless lip is tranquil now;
What power hath hushed her bosom's strife,
And left its pulse at play with life?
She stood before the open sash—
She knelt beneath the circling flash—
Clasped Marie's little hand and prayed,
"*On Thee, O God, our souls be stayed!*
"And while thy lightnings 'round us dart,
"And fearful though the Spirit be,
"O, Father, soothe the trembling heart,
"And *self-control* be *trust in Thee!*"

Where was the cloud when morning caught
The glory of the day, new risen?
With Marie's fear—and Marie's thought—
Both lifted—and both lost in heaven.

S. W. C.

From the Irish Ecclesiastical Journal.

THE CITY OF THE MORMONS;

Or, Three Days at Nauvoo, in 1842. By the Rev. Henry Caswall, M. A.

The readers of this Journal have already in a former number (vol. i. p. 184) been presented with a considerable quantity of information respecting this most extraordinary heresy and its vile founder, Joseph Smith. Mr. Caswall's little pamphlet, "The City of the Mormons; or, Three Days at Nauvoo, in 1842," is so fresh, and contains information so surprising, that the editor feels he cannot present anything more curious to his readers than some extracts from its pages. Mr. Caswall is Professor of Divinity in Bishop Kemper's College, St. Louis, Missouri, and gives the following account of the occasion of his visit:

"The immediate cause of my visit to Nauvoo was the following. Early in April, 1842, business took me to St. Louis, a city of thirty thousand inhabitants, situated on the western bank of the Mississippi, from which Kemper College is six miles distant. Curiosity led me to the river's side, where about forty steamboats were busily engaged in receiving or discharging their various cargoes."—p. 3.

Amongst these vessels,

"A large steam-boat from New Orleans, crowded with passengers from the South, having completed her voyage of twelve hundred miles, was blowing off the steam from her high pressure engines with a noise like thunder. Desiring to know something respecting the passengers in the last boat, I proceeded on board; and as soon as the stoppage of the steam permitted me to be heard, I inquired of the clerk of the boat how many persons he had brought from New Orleans. 'Plenty of live stock,' was his reply, 'plenty of live stock; we have three hundred English emigrants, all on their way to join Joe Smith, the prophet at Nauvoo." I walked into that portion of the vessel appropriated to the poorer class of travellers, and here I beheld my unfortunate countrymen crowded together in the most comfortless manner. I addressed myself to some of them, and found that they were from the neighborhood of Preston, in Lancashire. They were decent-looking people, and by no means of the lowest class. I took the liberty of questioning them respecting their plans, and found that they were indeed the dupes of the missionaries of Mormonism. I begged them to be on their guard, and suggested to them the importance of not committing themselves and their property to a person who had long been known in that country as a deceiver. They were, however, bent upon completing the journey which they had designed, and although they civilly listened to my statements, they professed to be guided in reference to the prophet by that perverted precept of Scripture: 'Prove all things, hold fast that which is good.' From this moment I determined to visit the stronghold of the new religion, and to obtain, if possible, an interview with the prophet himself. Accordingly, on Friday evening, April 15th, I embarked on board the fine steamer 'Republic,' bound, as her advertisement assured me, 'for Galena, Dubuque, and Prairie du Chien.' I had laid aside my clerical apparel, and had assumed a dress in which there was little probability of my being recognized as a 'minister of the Gentiles.' In order to test the scholarship of the prophet, I had further provided myself with an ancient Greek manuscript of the Psalter written upon parchment, and probably about six hundred years old."—p. 4-5.

On Sunday morning Mr. Caswall arrived at Iowa, and crossed the river in "a long and narrow canoe, hewed from the trunk of a tree," in company with "thirteen Mormons on their way to the meeting in Nauvoo." The account of this meeting is so extraordinary that one cannot avoid extracting the greater part of it:

"The temple being unfinished, about half-past ten o'clock a congregation of perhaps two thousand persons assembled in a grove, within a short distance of the sanctuary. Their appearance was quite respectable, and fully equal to that of dissenting meetings generally in the western country. Many gray-headed old men were there, and many well-dressed females. I perceived numerous groups of the peasantry of old England; their sturdy forms, their clear complexions, and their heavy movements, strongly contrasting with the slight figure, the sallow visage, and the elastic step of the American. There, too, were the bright and innocent looks of little children, who, born among the privileges of England's Church, baptized with her consecrated waters, and taught to lisp her prayers and repeat her catechism, had now been led into this den of heresy, to listen to the ravings of a false prophet, and to imbibe the principles of a semi-pagan delusion.

"The officiating elders not having yet arrived, the congregation listened for some time to the performances of a choir of men and women, directed by one who appeared to be a professional singing-master. At length two elders came forward, and ascended a platform rudely constructed of planks and logs. One wore a blue coat, and his companion, a stout intemperate-looking man, appeared in a thick jacket of green baize. He in the blue coat gave out a hymn, which was sung, but with little spirit, by the congregation, all standing. He then made a few commonplace remarks on the nature of prayer; after which, leaning forward on a railing in front of the platform, he began to pray. Having dwelt for a few minutes on the character and perfections of the Almighty, he proceeded in the following strain:—

"'We thank Thee, O Lord, that Thou hast in these latter days restored the gifts of prophecy, of revelation, of great signs and wonders, as in the days of old. We thank Thee that, as Thou didst formerly raise up Thy servant Joseph to deliver his brethren in Egypt, so Thou hast now raised up another Joseph to save his brethren from bondage to sectarian delusion, and to bring them into this great and good land, a land flowing with milk and honey, which is the glory of all lands, and which Thou didst promise to be an inheritance for the seed of Jacob for evermore. We pray for Thy servant and prophet Joseph, that Thou wouldst bless him and prosper him, that although the archers have sorely grieved him, and shot at him, and hated him, his bow may abide in strength, and the arms of his hands may be made strong by the hands of the mighty God of Jacob. We pray also for Thy holy temple, that the nations of the earth may bring gold and incense, that the sons of strangers may build up its walls, and fly to it as a cloud, and as doves to their windows. We pray Thee also to hasten the ingathering of Thy people, every man to his heritage and every man to his land. We pray that as Thou hast set up this place as an ensign for the nations, so Thou wouldst continue to assemble here the outcasts, and gather together the dispersed from the four corners of the earth. May every valley be exalted, and every mountain and hill be made low, and the crooked places straight, and the rough places plain, and may the glory of the Lord be revealed, and all flesh see it together! Bring Thy sons from far, and Thy daughters from the ends of the earth, and let them bring their silver and their gold with them.'

"Thus he proceeded for perhaps half an hour, after which he sat down, and the elder in green baize, having thrown aside his jacket—for the heat of the sun was now considerable—commenced a discourse;"—p. 8–10—of which the conclusion is not the least worthy of notice:

"'The work of God is prospering,' he said, 'in England, Ireland, Scotland, and Wales; in Australia, and at the Cape of Good Hope, in the East and West Indies, in Palestine, in Africa, and throughout America, thousands and tens of thousands are getting converted by our preachers, are baptized for the remission of sins, and are selling off all that they have that they may come to Nauvoo. The great and glorious work has begun, and I defy all earth and hell to stop it.' A hymn was now sung; and afterwards a tall, thin, New England Yankee, with a strong nasal twang and provincial accent, rose up, and leaning forward on the railing, spoke for half an hour with great volubility. He said that his office required him to speak of business. They were all aware that God had by special revelation appointed a committee of four persons, and had required them to build a house unto his name, such a one as his servant, Joseph, should show them. That the said house should be called the 'Nauvoo House,' and should be for a house of boarding: that the kings and nobles of the earth, and all weary travellers might lodge therein, while they should contemplate the word of the Lord, and the corner-stone, which He had appointed for Zion. That in this house the Lord had said that there should be reserved a suite of rooms for his servant Joseph, and his seed after him from generation to generation. And that the Lord had also commanded that stock should be subscribed by the saints, and received by the committee for the purpose of building the house. The speaker proceeded as follows:—'Now, brethren, the Lord has commanded this work, and the work *must* be done. Yes; it *shall* be done—it *will* be done. The Gentiles, the men of the world, tell us that such stock must pay twenty-five per cent. per annum, and the Lord hath required us to take stock; surely, then, when duty and interest go together, you will not be backward to contribute. But only a small amount of stock has hitherto been taken, and the committee appointed by the Lord have had to go on borrowing, and borrowing, until they can borrow no longer. In the mean time, the mechanics employed on the house want their pay, and the committee are not able to pay them. We have a boat ready to be towed up the river to the pine country to get pinewood for the edifice. We have a crew engaged, and all ready to start; but we cannot send out the expedition without money. The committee have made great personal sacrifices to fulfil the commandment of the Lord: I myself came here with seven thousand dollars, and now I have only two thousand, having expended five thousand upon the work of the Lord. But we cannot go on in this way any longer. I call on you brethren, to obey God's command, and take stock, even though you may not dress so finely as you do now, or build such fine houses. Let not the poor man say, I am too poor; but let the poor man contribute out of his poverty, and the rich man out of his wealth, and God will give you a blessing.'"—p. 12–14.

This appeal, however, produced no immediate effect:

"None came forward; and one of the elders coolly remarked, that as they appeared not to have made up their minds as to the amount which they would take, he requested all who wished to become stockholders to come to his house the next afternoon at five o'clock. The elder who had delivered the first discourse now rose, and said that a certain brother, whom he named, had lost a keg of white lead. 'Now,' said he, 'if any of the brethren present has taken it by mistake, thinking it was his own, he ought to restore it; but if any of the brethren present has stolen the keg, much more ought he to restore it; or else, may be, he will get *cotched;* and that, too, within the corporation limits of the city of Nauvoo. Another person rose and stated that he had lost a ten dollar bill. He had never lost any money before in his life; he always kept it very safely; but now, a ten dollar bill had escaped from him, and if any of the brethren had found it, or taken it, he hoped it would be restored. A hymn was now sung, and the service (if such it may be called) having continued from half-past ten o'clock till two, finally concluded. As the congregation dispersed, I walked with the Mormon who had brought me over in his canoe, to see the temple. The building is a hundred and twenty feet in length, by eighty in breadth; and is designed to be the finest edifice west of Philadelphia. The Mormon informed me that in this house the Lord designed to reveal unto his Church things which had been kept secret from the foundation of the world; and that He had declared that He would here restore the fulness of the priesthood. He showed me the great baptismal font, which is completed, and stands at the centre of the unfinished temple. This font is, in fact, a capacious laver, eighteen or twenty feet square, and about four in depth. It rests upon the backs of twelve oxen, as large as life, and tolerably well sculptured; but for some reason, perhaps mystical, entirely destitute of *feet,* though possessed of legs. The laver and oxen are of wood, and painted white; but are to be hereafter gilded or covered with plates of gold. At this place baptisms for the dead are to be celebrated, as well as baptisms for the healing of diseases; but baptisms for the remission of sins are to be performed in the Mississippi. My companion told me that he was originally a member of the Methodist Episcopal Church in Canada; but that he had obtained greater light, and had been led to join the 'latter-day saints.' While he was a Methodist, he felt that he was perfectly right, and could confute all other sects, except the Roman Catholics. These had so much of the true and ancient Church mixed up with their corruptions, that he could not readily confute them. Many passages of the Scriptures remained at that time perfectly inexplicable to him, and he felt that no denomination was organized exactly on the primitive plan. But since he had been led to embrace Mormonism, new light had opened upon his soul; the Scriptures had become perfectly clear, and he had discovered a Church entirely conformable to the primitive model; having the same divinely appointed ministry; the same miraculous gifts of healing, and the unknown tongues; the same prophetical inspiration; the same close intercourse with the Almighty. I observed that the truth of Mormonism depended on the determination of the question, whether Joseph Smith was, in fact, a prophet of God. He replied, that the inspiration of Joseph could be proved more readily than that of Isaiah, Jeremiah, or Ezekiel. That Joseph had received revelations ever since he was fifteen years of age; and that the outlines of Mormonism were made known to him at a time when he could not possibly have planned so vast a work, or anticipated its triumphant success."—p. 15-17.

At this time Joseph Smith happened to be absent. However, one of the Mormons procured Mr. Caswall a sight of his curiosities:

"He led me to a room behind his store, on the door of which was an inscription to the following effect: 'Office of Joseph Smith, President of the Church of Latter Day Saints.' Having introduced me, together with several Mormons, to this *sanctum sanctorum,* he locked the door behind him, and proceeded to what appeared to be a small chest of drawers. From this he drew forth a number of glazed slides, like picture frames, containing sheets of papyrus, with Egyptian inscriptions and hieroglyphics. These had been unrolled from four mummies, which the prophet had purchased at the cost of twenty-four hundred dollars. By some inexplicable mode, as the storekeeper informed me, Mr. Smith had discovered that these sheets contained the writings of Abraham, written with his own hand while in Egypt. Pointing to the figure of a man lying on a table, he said, 'That is the picture of Abraham on the point of being sacrificed. That man standing by him with a drawn knife is an idolatrous priest of the Egyptians. Abraham prayed to God, who immediately unloosed his bands, and delivered him.' Turning to another of the drawers, and pointing to a hieroglyphic representation, one of the Mormons said, 'Mr. Smith informs us that this picture is an emblem of redemption. Do you see those four little figures? Well, those are the four quarters of the earth. And do you see that big dog looking at the four figures? That is the old Devil desiring to devour the four quarters of the earth. Look at this person keeping back the big dog. That is Jesus Christ keeping the devil from devouring the four quarters of the earth. Look down this way. This figure near the side is Jacob, and those are his two wives. Now do you see those steps?' 'What,' I replied, 'do you mean those stripes across the dress of one of Jacob's wives?' 'Yes,' he said, 'that is Jacob's ladder.' 'That is indeed curious,' I remarked; 'Jacob's ladder standing on the ground, and only reaching up to his wife's waist!'"—p. 22–23.

Some notion of the ignorance of these deluded people may be formed from the following extract:

"The conversation was now interrupted by the entrance of numerous Mormons, who begged to be permitted to see and handle the wonderful book. [The manuscript Psalter which Mr. Caswall had taken along with him to Nauvoo.] They all looked upon it as something supernatural, and considered that I undervalued it greatly, by reason of my ignorance of its contents. It was in vain I assured them that a slight acquaintance with Greek would enable any person to decipher its meaning. They were unanimous in the opinion that none but their prophet could explain it; and congratulated me on the providence which had brought me and my wonderful book to Nauvoo. The crowd having cleared away, my host asked me to give my opinion of Nauvoo. I told him that it was certainly a remarkable place, and in a beautiful situation; but that I considered it the offspring of a most astonishing and unaccountable delusion. He said that he admired my candor, and was not surprised at my unbelief, seeing that I was a stranger to the people and to the evidences of their faith. He then proceeded to inform me respecting these evidences. He assured me, in the first place, that America had been mentioned by the prophet Isaiah. I begged for the chapter and verse. He pointed to the sentence—'Wo to the land shadowing with wings.' Now to what land could this refer, but to North and South America, which stretches across the world with two great wings, like those of an eagle?

'Stop,' I said; 'does not the prophet describe the situation of the land?' Observe that he says, 'it is beyond the rivers of Ethiopia.'

'Well,' said my host, 'that may be true; but is not America beyond Ethiopia?'

'Have you a map?' I said.

'Yes,' he replied, 'here is my little girl's school atlas.'

'Now tell me,' I said, 'where Isaiah wrote his book.'

'In Palestine,' he answered.

'Very well,' I replied; 'now tell me in what direction from Palestine is Ethiopia?'

'South, by the map,' was the reply.

'In what direction from Palestine is America?'

'West,' he answered.

'Now do you think that Isaiah, as a man of common sense, to say nothing of his prophetical character, would have described a country in the west, as lying *beyond* another which is due south?'

He was silent for a moment, and then confessed that he had never thought of studying the Bible by the map; 'but probably this map was wrong.'"—p. 24–25.

The pretensions of Smith are, however, more justly appreciated by the Indians than by his European and American dupes:

"The Indians have the greatest possible contempt for Joseph Smith, and denominate him a Tshe-wál-lis-ke, which signifies a rascal. Nor have other false prophets risen more highly in their estimation. A few years since, that notorious deceiver, Matthias, made his appearance one evening at the door of Keokuk's [chief of a neighboring tribe] 'waikeop,' or cabin. He wore a long beard, which was parted on each side of his chin; a long gun was on his shoulder, and a red sash around his waist. Keokuk demanded who he was, to which question Matthias replied, that he was Jesus Christ the only true God, and that he was come to gather the Indians, who were of the seed of Israel. 'Well,' says Keokuk, who is a very dignified man, 'perhaps you are Jesus Christ, and perhaps you are not. If you are Jesus Christ you cannot be killed. If you are not Jesus Christ, you are a rascal, and deserve to be shot. Look at these two fine rifle pistols; they were made in New York; they never miss their aim. Now see me sound them with the ram-rod. They have a tremendously heavy charge. Now I point them at you. Now I am going to fire.' At this Matthias suddenly bolted, being unwilling that his claims should be tested by so novel and striking a mode of theological argument."—p. 31.

On Tuesday, April 19th, Mr. Caswall had his interview with Joseph Smith:

"On landing at Nauvoo, I proceeded with the Doctor along the street which I mentioned before as bordering on the strand. As I advanced with my book in my hand, numerous Mormons came forth from their dwellings, begging to be allowed to see its mysterious pages; and by the time I reached the prophet's house, they amounted to a perfect crowd. I met Joseph Smith at a short distance from his dwelling, and was regularly introduced to him. I had the honor of an interview with him who is a prophet, a seer, a merchant, a 'revelator,' a president, an elder, an editor, and the general of the 'Nauvoo legion.' He is a coarse, plebeian person in aspect, and his countenance exhibits a curious mixture of the knave and the clown. His hands are large and fat, and on one of his fingers he wears a massive gold ring, upon which I saw an inscription. His dress was of coarse country manufacture, and his white hat was enveloped by a piece of black crape as a sign of mourning for his deceased brother, Don Carlos Smith, the late editor of the 'Times and Seasons.' His age is about thirty-five. I had not an opportunity of observing his eyes, as he appears deficient in that open, straightforward look which characterizes an honest man. He led the way to his house, accompanied by a host of elders, bishops, preachers, and common Mormons. On entering the house, chairs were provided for the prophet and myself, while the curious and gaping crowd remained standing. I handed the book to the prophet, and begged him to explain its contents. He asked me if I had any idea of its meaning. I replied, that I believed it to be a Greek Psalter; but that I should like to hear his opinion.

'No,' he said; 'it ain't Greek at all; except, perhaps, a few words. What ain't Greek, is Egyptian; and what ain't Egyptian, is Greek. This book is very valuable. *It is a dictionary of Egyptian Hieroglyphics.*' Pointing to the capital letters at the commencement of each verse, he said: 'them figures is Egyptian hieroglyphics; and them which follows is the interpretation of the hieroglyphics, written in the reformed Egyptian. Them characters is like the letters that was engraved on the golden plates.'

Upon this, the Mormons around began to congratulate me on the information I was receiving. 'There,' they said; 'we told you so—we told you that our prophet would give you satisfaction. None but our prophet can explain these mysteries.'

The prophet now turned to me, and said, 'this book ain't of no use to you, you don't understand it.'

'O yes,' I replied, 'it is of some use; for if I were in want of money I could sell it, and obtain, perhaps, enough to live on for a whole year.'

'But what will you take for it?' said the prophet and his elders.

'My price,' I replied, 'is higher than you would be willing to give.'

'What price is that?' they eagerly demanded.

I replied, 'I will not tell you what price I would take; but if you were to offer me this moment nine hundred dollars in gold for it, you should not have it.'

They then repeated their request that I should lend it to them until the prophet should have time to translate it, and promised me the most ample security; but I declined all their proposals. I placed the book in several envelopes, and as I deliberately tied knot after knot, the countenances of many among them gradually sunk into an expression of great despondency.

Having exhibited the book to the prophet, I requested him in return to show me his papyrus; and to give me his own explanation, which I had hitherto received only at second hand. He proceeded with me to his office, accompanied by the multitude. He produced the glass frames which I had seen on the previous day; but he did not appear very forward to explain the figures. I pointed to a particular hieroglyphic, and requested him to expound its meaning. No answer being returned, I looked up, and behold! the prophet had disappeared. The Mormons told me that he had just stepped out, and would probably soon return. I waited some time, but in vain; and at length descended to the street in front of the store. Here I heard the noise of wheels, and presently I saw the prophet in his wagon, flourishing his whip and driving away as fast as two fine horses could draw him. As he disappeared from view, enveloped in a cloud of dust, I felt that I had turned over another page in the great book of human nature."—p. 34–37.

After Mr. Smith's departure, Mr. Caswall endeavored to undeceive his followers, but in vain. They listened with civility, but, as far as appears, without conviction. On his return to Iowa, he had another specimen of their thieving propensities:

"I walked to the ferry with the Mormon who had brought me over in the morning, the Mormon doctor, and one or two others. When we arrived at the boat we found it safe, as it had been carefully padlocked in the morning. The oars, however, were missing, a circumstance which caused great vexation to the owner. He exclaimed, 'My oars are gone; somebody has hooked my oars.'

'Who has taken your oars?' I asked.

'Some of the boys, I guess,' he replied.

'What! some of the young Latter-day Saints?' I said.

'I guess it was,' he answered.

'But do not the young saints learn the ten commandments,' I demanded, 'and especially the eighth,' 'Thou shalt not steal?'

'I guess they know them all,' the poor man answered, 'but any how they don't practise them.'"—p. 45-47.

The following extract will serve further to expose the fearful character of this heresy:

"Before the Mormons settled in the vicinity, no shop for the sale of spiritous liquors had been established in Montrose. After their arrival two of their preachers commenced a grog shop in that place, which was principally supported by the 'Latter-day Saints.' In September, 1841, the prophet being in Montrose, became intoxicated at this shop. While in this condition he told the bystanders 'that he could drink them all drunk,' and requested the shopkeeper to treat all his friends at his expense.

"On another occasion, having been discharged from arrest, through informality in the writ requiring his apprehension for high treason against the State of Missouri, Smith gave a party at Monmouth, and, after a regular frolic with his lawyers and friends, became thoroughly intoxicated. On being asked how it was that he, a prophet of the Lord, could get drunk, he replied, that it was necessary that he should do so, in order to prevent his followers from worshipping him as a God.

"While intoxicated at Montrose, at another time, he was heard by several persons saying to himself, 'I am a P. R. O. F. I. T. I am a P. R. O. F. I. T.'—spelling (or rather misspelling) the word deliberately, and repeating the letters in solemn succession.

"About two years since, at a political convention held in Nauvoo, the prophet became intoxicated, and was led home by his brother Hyrum. On the following Sunday, he acknowledged the fact in public. He said that he had been tempted, and had drunk too much; but that he had yielded to the temptation for the following reason:—Several of the elders had got drunk, and had never made confession; but he was desirous of getting drunk and confessing it, in order to set the elders a good example.

"The language of the prophet is gross in the extreme. A Mormon, for example, having made some remarks derogatory to 'the elect lady,' Mrs. Smith, the prophet was dreadfully exasperated. He endeavored to find out the name of the offender; but, being unable to do so, he alluded to the subject in a sermon, preached in the open air at Montrose, on the 9th of May, 1841. He said, 'I hope I may never find out that person; for if I do, my appetite shall never be satisfied till I have his blood; and if he ever crosses my threshold I will send him to hell.'

"I have already stated some circumstances which may appear to reflect on the common honesty of some of the Mormons. Mr. K. mentioned that he had lived five years among heathen Indians, and had never been robbed by them of the most trifling article. During the three years which have elapsed since the settlement of the Mormons at Montrose and Nauvoo, *fourteen robberies,* to the amount of two thousand dollars, have been committed upon his property.—p. 49–51.

"Joseph Smith, alluding to these robberies in a sermon, said that he 'did not care how much was taken from Mr. K. and his brother.' He cited the example of Christ and his apostles, who, he said, when hungry, scrupled not to steal corn while walking in the fields. He added the following words: 'The world owes me a good living; if I cannot get it otherwise, I will steal it, and catch me at it if you can.'"—p. 51.

The peculiar unhealthiness of Nauvoo, it appears, had entailed the most appalling sufferings on the English emigrants. Nearly half of those who emigrated in 1841 died soon after their arrival. And what consolations are those for which these unhappy people have forsaken the home and religion of their fathers?

"In his sermon of the 9th of May, 1841, the following words of *most Christian consolation* were delivered by the prophet to the poor deluded English.

"'Many of the English who have lately come here have expressed great disappointment on their arrival. Such persons have every reason to be satisfied in this beautiful and fertile country. If they choose to complain, they may; but I don't want to be troubled with their complaints. If they are not satisfied here, I have only to say this to them—Don't stay whining about me, but go back to England and be d—d.'

"One of Joseph's missionaries, having returned from a mission to England, preached a sermon at Nauvoo, on Sunday, July 4th, 1840. Having given an account *of his proceedings during his absence, and alluded* to the converts whom he had persuaded to settle near Nauvoo, he proceeded to speak as follows:—'I have not had an opportunity to visit these English brethren since my return. I cannot spend my time in visiting them. If they are as much dissatisfied as they are said to be, I have only this to say to them—You had better go back to England; but if you go, go like men and be d—d, and don't whine about it.'"—p. 54–55.

The Mormon creed professes to recognize the doctrine of the holy Trinity, and of baptism for the remission of sins. Of their notions on the former point, take the following specimen which occurs in Mr. Caswall's conversation with a Mormon doctor of medicine:

"I begged him to inform me whether the Mormons believed in the Trinity. 'Yes,' he replied; 'we believe that the Father is God, the Son is God, and the Holy Ghost is God; that makes three at least who are God, and no doubt there are a great many more.' He went on to state, that the Mormons believe that departed saints become a portion of the Deity, and may be properly denominated 'Gods.'"—p. 34.

As to baptism, Mr. Caswall says:

"The method in which the Mormons baptize is a perfect burlesque on the holy initiatory sacrament of the Gospel. On one occasion, a hundred and sixty-five persons were baptized by immersion at Nauvoo, some for the remission of sins, and some for their deceased friends, which is their baptism for the dead. This business was done by seven elders, who enjoyed it as a capital frolic. One of these elders baptized a woman six times during the same day. Not satisfied with this, she presented herself a seventh time, when the elder jocosely remarked, 'what! haven't you got wet enough already?' A very tall man offering himself, the elder, who is very stout, laughed aloud, and said, 'I am the only one big enough to put tall chaps like you under water.'"—p. 55.

Surely it is impossible to read such statements as these without feeling, that if our poor and laboring population had been properly instructed in the doctrines and precepts of their Bible and Common Prayer Book, it would have been scarcely possible for a coarse and ignorant impostor, to induce them to leave their homes and their native country for such a den of impiety and wickedness. And how important it is, that the Church should be fully and fairly represented in America and the colonies! Why is it, that Christianity languishes for want of means to carry out its institutions into efficiency, while every fanatic, and heretic, and impostor finds men and money to answer his call? Why is it, that, while the temple and university of Mormonism are rising, hundreds of thousands of British Christians are still destitute of church accommodation at home, and of spiritual instruction and discipline in the colonies? No answer can be more just than that given by Mr. Caswall:

"If the Churches of England and America possessed the activity of the Mormons, questions like the above would soon be needless. Churchmen would contribute from their poverty as well as from their riches; churches would be erected, missionaries maintained, and colleges in which a learned clergy could be educated, would be liberally endowed. Fanaticism, no longer rampant, would hide itself in the darkest recesses of the forest; while pure and genuine religion would be the comfort of the weary emigrant, and the faithful guide of the fifty millions who, doubtless, before another century, will occupy the valley of the Mississippi."

It is stated that Archdeacon Packenham, brother-in-law of the Duke of Wellington, has been appointed to the Irish see of Meath, vacant by the decease of the Right Rev. Dr. Dickinson.

COMMUNICATIONS.

For the Churchman.

CHURCHES IN THE COUNTY OF BERKSHIRE, MASSACHUSETTS.

"*In the morning sow thy seed, and in the evening withhold not thy hand.*" How beautifully and impressively is this divine exhortation often illustrated. In one of the towns on the west side of the mountains, as New Englanders would say, there was stationed, as far back as the year ——, by the Venerable Society for the Propagation of the Gospel in Foreign Parts, a most worthy, exemplary, and active minister of JESUS CHRIST, the Rev. Mr. ——. The country, at that time, was not very extensively settled, and his charge, therefore, was to extend to "*parts adjacent*" as well as to the town in which his parish was situated. It was not seldom that this faithful servant of the LORD JESUS CHRIST was seen mounted on his horse, with saddle bags at his side, a portmanteau behind, and an umbrella attached to one of his stirrups and the side of his saddle, and wending his way over the hills, and sometimes through horsepaths and the forests, where the line, or notched trees, were the only guide to some distant settlement, in order to gather together a few of the scattered sheep on the mountains, in some dwelling near, and there to dispense to them the word and break to them the bread of eternal life. He was occasionally observed, thus mounted, in a morning of an early day in the week, leaving the town where he resided, after having given notice to his family, that probably he might not be back until the coming Saturday night, or perhaps the same day of the week, a fortnight after. His journeyings were in one sense solitary. The howling wilderness, through which he travelled, was enlivened by only the song of the birds, the cawing of the crows, or the scream of the eagle or hawk, as they were performing their gyrations or soaring aloft in mid-heaven, apparently just scared from their prey by the wild animals that roamed in the woods or over the hills along which his path lay. After proceeding to the distance of twenty, thirty, or forty miles, and sometimes much farther, he would meet, among the settlers, faces which seemed as much enlivened by his presence, as if a companion of their early years in "the old country" had crossed the great waste of waters that rolled between this and their "father land," and had come to pay them a visit. Truly grateful and refreshing was such a sight. A minister of their own dear Church, whose liturgy they had not heard perhaps for years, from the mouth of one of her own commissioned servants, and whose edifying conversation respecting "the old paths" they had always been accustomed to walk in; and the blessed Gospel of JESUS CHRIST, and the Church his apostles, by his command, had established on earth—was before them. Long had they hungered and thirsted for such food, and duly did they value it when brought within their reach. We may naturally suppose they gladly availed themselves of the precious privilege and opportunity that was offered on the occasion of such visits, of presenting their children for holy baptism. "Those of riper years" were doubtless examined by the man of GOD on their proficiency in religious knowledge, acquired by the medium of catechetical instruction, from their parents.

That religious teachers had resided or passed in that neighborhood before, was more than probable; but these scattered sheep had looked in vain for what they deemed an authorized ministry, or valid sacraments, as a formulary of devotion securing the worshipper from the vagaries of fanaticism, or the unedifying effusions of undigested and hasty expressions in the worship of GOD; and consequently, they could not harmonize with views and habits of thinking and of expression to which they had early in life been little accustomed.

That the remembrance of such a visit, from the respected servant of the LORD JESUS CHRIST, was long gratefully retained throughout the year by the household to which it was paid, cannot be questioned. To the writer, in the course of a residence in the region to which allusion has been made, has often been pointed out the residence of the immediate descendants of more than one such family, and the identical spot where, in the early settlement of the country, their forefather himself first planted his habitation. It was always distinguished for the advantages of beauty of the surrounding landscape, salubrity of air, and access to pure living water. He has had related to him, from those whose advanced years would authorize the belief, that *they* had had from the lips of their own parents, the first settlers of the country, the interesting tale of enjoyment derived from these seasons, with which their fathers and mothers, now long since descended to the grave, had often entertained them. In one place in particular, he remembers the name of Whitlock, a name doubtless familiar to the oldest but one of our excellent clergymen in Connecticut, now living, who must often, some fifty or sixty years since, have been at their residence, and heard more graphically described than can be related by the writer, *these green spots* in the lives of persons whose descendants so fondly referred to them.

But it was not to describe the *persons*, but rather the *places*, which this worthy and zealous missionary of the society visited, and the effects of his visits, that is the object at present in view.

From the town of Manchester, or Arlington, (whatever other name these precincts, or either of them, in that remote day, might have borne, is of no moment,) this faithful man, from three to four times a year, usually departed for his circuit, to gather in, to comfort, to sustain and feed the scattered sheep of CHRIST's fold on the mountains. He usually preached and resided a day or two where he stopped. The neighbors and friends, far and near, as time would permit, were invited to be present. To many, his doctrine and instructions were new, but as the result proved, not without interest. He might have had five or ten families which he thus found, in a journey of seventy or eighty miles in the course of the year. The number might have been greater. Whether there were more or less, the labors of that good man, though he has now for a century lain in his grave, have not been without results extending to the present time, and far beyond what he could have anticipated, or any one, knowing the state of the country, could have hoped for. The seed, though he literally scattered it by the way side, has brought forth abundant fruit. *In every town where he stopped to rest, or feed his horse, or where there was a family to whom his visits were paid, there is now a flourishing Episcopal church, the formation of which may be remotely traced to the influence of his labors.*

Supposing he started from Lanesborough, we now find a church all along in his course south, (besides a number in a northerly direction, such as Bennington, Arlington, Manchester, Poultney, Washington, and Rutland,) viz., in Lanesborough, Pittsfield, Lenox, Stockbridge, Vandeusenville, Great Barington, Otis, and Blandford. Twelve out of these fourteen named towns lie in a nearly straight line north and south of each other; and it is pretty well ascertained, that in each of them, once or twice in a year, or in some, perhaps, only once, he was found—preaching, as it were, by the way side, scattering the seeds of Gospel truth, which, like the natural seed, though it may long lie dormant, as surely as GOD has once given to it life, will not fail to be fruitful in after years.

An incident in relation to one of the churches in this interesting line, may be worthy of preservation, as showing the progress of religious opinion, since the period to which it refers.

It is well known, that among the penal enactments of that most enlightened age, in the state of Massachusetts, (the age in which that learned divine, the Rev. Dr. Hopkins, whose name has given the appellation of Hopkinsianism to some peculiar views of religious faith,) was one, which required every person of mature years in the precincts to which he belonged, to attend public worship once at least in three months; and in default of so doing, to pay a fine, or be set in the stocks.

In the purchase and settlement of land, by the honest and industrious Dutchmen in Dutchess county and parts adjacent, in New York, the civil boundaries were not so much regarded as the goodness of the localities for farming purposes. The valley of the Housatonic river presented meadows and a soil too tempting to be resisted by the earlier settlers, or to render the circumstance of a puritan government a disqualifying item in their calculations. They did not therefore scrupulously regard the fact, that they came, by their residence there, New Englanders. As friends of good order, they willingly contributed their due proportion to the public taxes; and being among the most industrious, they were found also among the most thrifty, of the inhabitants of the township where they resided, which passed at that time under the name of Sheffield, in the county of Berkshire, Massachusetts.

A portion of this township, bordering on the banks of the Housatonic river, with the hills adjacent, has since been separated from it, and now bears the name of Great Barington. At the entrance of the beautiful plains of this town, where now stands the village, and which skirt the river, and form part of the romantic valley of the Housatonic, stood, only a few years since, in the midst of a burying ground, the identical building in which this learned and very distinguished clergyman, the Rev. Dr. Hopkins, about one hundred years since, was accustomed to preach. It had been built principally with the contributions (voluntary we may suppose) of the Dutch settlers, together with those of the other citizens of the town. It is now black with age and the influence of the weather, if it is still standing. The writer has often passed it within the last fifteen years, with mingled feelings. It carried him back in imagination to a remote period of New England history, when the prevalent notions of religious toleration were far less enlightened than they have become since, and are at present. An elderly Dutch lady, a worthy descendant of the individuals to whom allusion has been made, related to him the following facts, which are worthy of notice.

When asked by the writer how her ancestors were pleased with Dr. Hopkins' preaching, she replied, "My grandfather used to tell me, when he first came, as he preached in English and not in Dutch, we did not understand him. As we became more acquainted with New England preaching, and could understand better the English language, we did not like his doctrine, for we could not believe it; so we did not often go to his meeting; though we never refused to contribute our proportion of taxes for his support. As we were sometimes fined, according to the law, for not attending public worship, we paid that too; but, at last, became tired of doing it."

Some one in the town, it seems, had entertained different views of what Christianity required, and suggested to them, that it was not needful to submit any longer to that grievance, if they did not wish it. What can we do? was the eager inquiry. Form a church of your own—was the instant reply. The matter was taken into serious consideration. It was known to be in agitation by the Rev. and respected pastor and the principal members of his communion. Should they relax in the legal execution, or should they exert the wholesome discipline on the contumacious? It was better for the Church, it was thought, to obey GOD rather than man, and fearlessly do its duty. No relaxation in the matter was yielded. In discussing the new project, by its friends, the various obstacles to be overcome seemed insuperable. The most formidable was the opposition which would probably be encountered if an attempt were made to obtain an act of incorporation from the legislature of the state, and without one, no relief could be found: for according to the law, they must still be legally considered as belonging to the Rev. Dr. Hopkins' pastoral charge, and of course under the regulations of the ecclesiastical precinct over which he presided. "*The standing order*," as the orthodox Congregationalists in those times were then called, would oppose them; for Unitarianism, which has since most effectually weakened and divided this "order," had not then germinated, or obtained a visible form, in that prolific soil of error, where every Church was *independent* of any other religious body, and of any control or influence from abroad; and more than all other, from that of an apostolic ministry; and where, according to the *Cambridge Platform*, a call from the congregation or the members of the church was commission and divine authority sufficient for administering the Sacraments. *The standing order*, it was feared, would be active in opposing them in the "*General Court*," as the Legislative Assembly of Massachusetts in those times was termed. Let us try the matter, said a gentleman then just elected a representative from the town to that body, and at the same time very favorable to the plan. Let us try—perhaps we may not fail.

Not long after this, a petition was presented to the legislature at its winter session in the State House in Boston, for the incorporation of a religious society in the town of Sheffield, in communion with the Protestant Episcopal Church. Nearly a dozen zealous members, on hearing the caption of the petition, we may suppose, were instantly on their feet, all equally determined to kill it on the threshold of the house, and each as anxious first to arrest the attention of the speaker and obtain the floor. One was heard, and the earnest inquiry was instantly made in reference to that petition, if there was not already in the town an old, respectable incorporated society; whether they had not a most learned, devout, and pious pastor, the Rev. Dr. Hopkins; and whether the formation of another society in that precinct could be proper or conducive to the interests of religion? We may easily imagine the other suggestions, german to the same interests, which from the other gentlemen, alarmed at the progress of what they deemed heresy in that town, were likely, on that floor, instantly to be made. All were heard with uninterrupted respect. It became, at last, the turn of the gentleman to speak who presented the petition. He took a view of the objections, and candidly acknowledged their force. He opposed to them, however, some weighty considerations. He recapitulated much of the usual eloquence which had in his time, and has since, been employed on public occasions, respecting this land of civil and religious liberty—the iniquity of religious intolerance—and above all, the awful persecutions for religious opinions and opposition to ecclesiastical domination which our forefathers suffered, and which compelled them to fly to these western wilds for safety and for succor; and above all, for the privilege of worshipping GOD after the dictates of their conscience.

To all these things, he said, there was not a heart which did not in that honorable assembly respond. But, he added, can it be believed, in the face of these truths, that eight most respectable citizens of the town of Sheffield—the very persons, Mr. Speaker, here petitioning your honorable body for relief, in this land of civil and religious freedom—this refuge of the persecuted—this asylum of the wronged and injured disciple of JESUS CHRIST—where the objects of prelatical hatred and oppression, and the harmless and meek sufferers from an ungodly hierarchy have taken rest—could have been compelled, by Christian brethren worshipping GOD in the same house, *to sit in ignominious suffering in the public stocks*, for choosing to worship their Creator in their own way? This, sir, I lately saw take place before my own house in the town of your petitioners. In a solemn row, they were seated before their fellow citizens on a log, on a plain in the middle of the town, to whose benefit they had always contributed, as good citizens, their full proportion of public taxes, and had otherwise conducted as honest men.

The effect of this speech, the substance of which has been thus detailed, did not instantly lose its interest. It excited an attention of members not usually drawn to petitions of the kind. They called for an examination into the matter. The facts were found to be true. The octogenarian Dutch lady, already alluded to, pointed out to the writer, not many years since, the precise spot where this log was then accidentally and temporarily deposited, for some purpose about his farm, by her ancestor, and used by the public authorities on that memorable day. The prayer of the petitioners was granted. The name mentioned in the act of incorporation was that of St. James' Church, the society of which is now existing in a most flourishing condition. While writing this notice, a gentleman, a few minutes since, sat at the side of the writer, who attended public worship in their house only ten days ago, in the midst of an overflowing congregation. The society has recently built another church, as a chapel, three miles from their own walls, besides, recently, a new edifice of stone for themselves. Each, at present, enjoys the services of a separate rector, and has a large number of communicants.

Connected with this narrative, may be mentioned the following amusing fact:

At the time the petition was presented in the legislature, the speech made on the occasion much interested some Episcopalians who were members from the town of Boston. They saw the person who made it, soon after, in the lobbies, and allowed him to say to the petitioners, on his return home, that if they needed aid in the immediate erection and completion of an Episcopal edifice, to which they were warmly advised, that they might call upon a gentleman they named, known to be a rich importing merchant, and he would furnish them with the glass. The message was duly delivered, and as thankfully received. The honest gentlemen of the Netherlands gravely consulted together accordingly, as to the best mode of building, and they came to the philosophical conclusion, that it would be, *under existing circumstances*, about as cheap to build the sides of glass, as it would be to construct them of wood. The glass was promptly furnished to the order. The writer has more than once been in the above mentioned house. Its appearance in the days in which it was built was probably a little incongruous with the times, when glass was scarce, and an article of luxury. It contained no less than fifty-two windows, twenty-six on each side, forming a double row of thirteen each side. *It was by no means deficient in light.*

B. C. C. P.

New York, September 21, 1842.

THE CHURCHMAN.

SATURDAY, OCTOBER 1, 1842.

DIOCESAN CONVENTION.

On Wednesday, the 28th inst., the Convention met at 10 o'clock, in St. Paul's Chapel of this city. The morning prayer was read by the Rev. Dr. Smith, who was assisted in the lessons by the Rev. Mr. Forbes. The ante-communion was read by the Rt. Rev. Dr. De Lancey, the epistle being read by the Rt. Rev. the Bishop of New York. Bishop Onderdonk delivered a Charge to the clergy. At the close of the Charge the holy communion was administered to a large number of the clergy and laity, including nearly the whole of the numerous congregation, by the Bishop of the Diocese, assisted by the Bishop of Western New York, and by the Rev. Drs. Lyell and Berrian. The benediction was pronounced by the Rt. Rev. the Bishop of Western New York.

The Te Deum, the responses in the Ante-Communion Service, and the Gloria in Excelsis in the Communion Service, were chanted by the choir, whose impressive performances added greatly to the solemnity of the occasion, and were a powerful auxiliary to the devotions of the congregation.

After the administration of the communion the Convention organized; and after the appointment of standing committees, and the other usual preliminaries, adjourned at three o'clock, to meet at 9 A. M. on Thursday.

The Charge of Bishop Onderdonk, which was a continuation of the general subject of the two preceding Episcopal Charges, was directed to the particular inquiry, Where is the American Branch of the Catholic Church? In the two previous Charges, Bishop Onderdonk had developed the scriptural argument for the visibility, catholicity, and apostolicity of the Church of CHRIST. The ground being thus opened, prepared the way for an historical induction as to the manner in which the great principles of the Divine mission had been carried out in the planting and continuance of Churches in the countries visited by the apostles and their successors. Due prominence was given to the fact, that in the original settlement of Churches, the Bishops were the Principals, while the Presbyters and Deacons acted as assistants, and in subordination to their respective Bishops. The mission of Augustine to Britain was placed in its true light, and was proved, on sound Catholic principles, to have been auxiliary to the British Churches, and to have imposed on them no obligation of subjection to the Bishop of Rome. On the same principles it was shown, that before our civil independence the Bishop of London had the right of jurisdiction in the United States. A rapid sketch was then given of the introduction of the episcopacy into our country, in the course of which an eloquent eulogium was pronounced on the Scottish Church, and on the clergy and people of Connecticut; while for the bishop procured through their agency, the appellation of "the true Father" of the American Church was strongly asserted and vindicated. These Charges (of which one more remains to be delivered) will, we presume, be published when the series is completed, and will be regarded as a valuable index of the principles of the American Branch of the Catholic Church. Considering, however, the importance of the present Charge and its completeness in itself, we shall venture to express the wish that it may be separately published.

A Special Convention of the Diocese of Massachusetts for the purpose of electing an Assistant Bishop, was held in Trinity Church, Boston, on Tuesday, 27th of September. After Morning Prayer by the Rev. Mr. Snow, the holy communion was administered by Bishop Griswold, assisted by the Rev. Dr. Strong and the Rev. Mr. Shaw. The Bishop then read an address, in which he clearly and fully set before the Convention the necessity of choosing an Assistant Bishop. It was unanimously resolved to proceed at once to an election. After silence had been kept for a few minutes for secret prayer, the clergy retired to the vestry room. The number of clergy voting was 39. Upon counting the votes, it was found that all had voted for the Rev. Dr. Manton Eastburn, of the Diocese of New York. This result being reported to the Convention, the order of the laity retired, and at their return, reported that they had unanimously confirmed the nomination of the clergy. Thirty-four churches were represented. On motion of the Rev. Dr. Strong, the members of the Convention engaged in secret thanksgiving to ALMIGHTY GOD for this happy result. The testimonials of the Bishop elect were then signed, and a committee appointed to wait upon the Rev. Dr. Eastburn.

Dr. Eastburn is thus elected Assistant Bishop of the Diocese of Massachusetts. At the death of Bishop Griswold, the Eastern Diocese will, by its own constitution, be dissolved, and the Assistant Bishop of Massachusetts then becomes the Bishop of that State.

Since the above was in type, we have received the following:

BOSTON, Sept. 27, 1842.

Rev. and Dear Sir,—At the Special Convention this day assembled in Trinity Church, after Morning Prayer, and the organization of the Convention, and the hearing of one of the most interesting and pathetic addresses Bishop Griswold ever delivered, speaking of his increasing infirmities and his unwillingness heretofore to urge upon the Convention the election of an Assistant, on account of the increased burden it must bring upon the Church for his support, and urging with overpowering eloquence, simplicity and humility, the election of one at this time. The clergy and laity instantly resolved, without one word of discussion, to comply with his wishes. The process was the most beautiful and affecting you can imagine. No name had been publicly mentioned, and no one knew what the result would be. The clergy retired by vote to the vestry, to nominate to the laity. It was done by ballot, and it was found that thirty-nine ballots were cast, every clergyman allowed to vote in the state but two were present, and they absent from necessity, and yet every ballot had on it the name of the Rev. Dr. Eastburn, of your city, as Assistant to Bishop Griswold during his lifetime, and to succeed him after his death. The vote of the clergy was perfectly unanimous. The Hon. Jeremiah Mason soon after announced that the unanimous vote of the laity concurred in this nomination. It is understood Dr. Eastburn will be invited to become rector of Trinity Church in this city in a short time, and that a committee of four or eight persons will be sent to New York to deliver to him the offer of both stations.

Yours very truly, C.

THE CLAIMS OF EPISCOPAL BISHOPS EXAMINED, *in a series of letters addressed to the Rev. S. A. M'Coskry, D.D., Bishop of the Protestant Episcopal Church of Michigan. By* GEORGE DUFFIELD, *Pastor of the First Presbyterian Church of Detroit.* Detroit: Morgan Bates, printer. 1842.

That a Christian Bishop, for explaining to his flock the first principles of the doctrine of CHRIST, should be assailed by men who reject these principles, is what the history of the Church in all ages has prepared us to expect. If Bishop M'Coskry had published a sermon on the Being of GOD, he had been liable to be assailed by Atheists; if on the resurrection of our LORD, by Deists; if on his divinity and atonement, by Unitarians; if on the sacraments, by Quakers; if on the sin of repeati baptism, by Anabaptists; if on "CHRIST alone without sin," by Methodists; and if on the exemption of justified and sanctified Christians from the vindictive wrath of GOD and poenal torments in the world to come, by Romanists. Every class of professing Christians at variance with the Catholic Church, is apt to feel aggrieved at the exhibition of that truth which manifests their error, and of that duty which convicts them of sin. No marvel then that an explanation of our LORD's commission to his apostles and their successors should provoke assault from a Presbyterian pastor whose opinions and conduct it, by necessary implication, condemns. It is painful, indeed, to see the offence which is thus occasioned by the Gospel of salvation; the opposition and invective, the scorn and ridicule which it provokes from unstable men whose happiness it is, when candidly received and followed, divinely fitted to promote. But this is one of the trials of the Catholic Bishop, whose comfort, however, as well as duty, it is to be able to say with the apostle to the Gentiles, "I have not shunned to declare unto you all the counsel of God."

One of the PRINCIPLES of the doctrine of CHRIST, (included in "the laying on of hands," Heb. vi. 2,) is ORDINATION; a word which we take *in its received acceptation*, to denote the act by which the Church of GOD, in the name and by the authority of her Divine Head, empowers and authorizes duly qualified men to preach the Gospel, to administer the sacraments, and to perform such other acts as pertain to the office of priest or presbyter in the Church of GOD.

This PRINCIPLE Bishop M'Coskry affirms. The power of mission, or of sending men to preach the Gospel and administer the Sacraments of the New Covenant, he refers exclusively to our Blessed LORD in unity with the Father as its Source; and he represents our LORD as having exercised this power *immediately* while he was personally on earth, and as having ever since exercised it *mediately*; that is to say, through the *medium* of his Church. In other words, our LORD, *before* his ascension, sent men in his own person on earth, to preach the Gospel and administer the Sacraments of the New Covenant; *since* his ascension, He has done the same thing through the instrumentality of His Church, with which He has promised to be always present by the energy of the HOLY SPIRIT. Thus, in the view of Bishop M'Coskry, the same commission to preach the Gospel and administer the Sacraments which was first given to the apostles, has been ever since *continued* in the persons of their successors by the laying on of hands and solemn invocation of the HOLY GHOST.*

And this first principle of the doctrine of CHRIST, this power of ordination, taking the word in its received and fixed acceptation, Mr. Duffield denies and laughs to scorn. We have weighed our words and beg attention to their import. It is not merely the derivation of authority to minister in holy things through the order of bishops, that Mr. Duffield denies; but he denies ordination itself; denies that there is any right, power, or authority in the Church, to send men in the name of CHRIST to preach the Gospel and administer the sacraments. Neither to the bishops alone, nor to presbyters alone, nor to the people alone, nor yet to the collective body of the faithful, has our LORD, according to Mr. Duffield, imparted any right or authority to ordain men to the ministry of the Church. These are his words:

"The supreme power or headship of JESUS CHRIST on earth, has never been parted with by Him. *See* Rev. ii. 1; iii. 7. 14, and Col. i. 12. He is still the head of His body—the Church. It is His prerogative, as in the days of His flesh, to call to that work the ministers of His Gospel. This He does, by the special influence of the Holy Spirit, vouchsafed to them, whom He will have to serve Him in His Gospel—inclining their minds and hearts to the work—affecting them with right motives and views—pressing them with a sense of obligation—endowing them with appropriate gifts and qualifications, imparted by His Spirit, and in His providence—and leading them to the sphere of labor He has allotted to them.

"It is His, and His exclusive prerogative, to call and commission *His own* embassadors. What a ridiculous idea, that they can be His embassadors, who are not appointed and sent by Himself! Bishops or Presbyters have not the power or authority to constitute any one an embassador of JESUS CHRIST. HE does this, in the first instance, by His divine call and the influence of His Holy Spirit. All offering to enter the ministry, must claim to be called of JESUS CHRIST.

"To prevent all imposition in this matter, JESUS CHRIST has given authority to His Church to examine the credentials of those who claim to be His ministers, and prescribed the requisite qualifications as a rule of judgment, by which they shall determine, in all cases, whether the call is genuine; whether the person shall be recognized as an embassador of JESUS CHRIST; and whether his credentials shall be endorsed as genuine. The ministry are the most competent judges in this matter, and, after the example of the apostles, they examine and see, whether this and the other man, who says he has a call from GOD to preach His Gospel, has indeed been so called. In order so to judge, they must examine whether he possesses—the requisite evidences of piety—right views of the ministry—right motives for entering into it—proper qualifications for discharging its duties—*i. e.*, whether he meets, in every respect, the rule laid down in the instructions given by inspiration on this subject, and according to which, a judgment is to be passed in favor of those who say they are called of GOD to preach his Gospel.

"The right of judging in this matter, according to law, is an inalienable right of the Church of GOD. To the ministry, it ever has been confided, as to the representatives alike, of JESUS CHRIST and of His people. In Episcopal, Presbyterian and Congregational Churches, it is substantially the same. According to your municipal regulations—the views of Church government you prefer—this work of judging is assigned to the bishop and his helps: his assistant priests. In the Presbyterian Churches—to a Presbytery, a permanent body of ministers and their helps: and in Congregational Churches, to a council of ministers called for that purpose. When the candidate is judged to be truly called of GOD and qualified to preach the Gospel, ordination follows, which is but endorsing the man's commission received from JESUS CHRIST—saying to the Churches, that they have examined it and found it genuine, and recognize and set him apart before the eyes of the Church, as one called of JESUS CHRIST, and commissioned to preach His Gospel. The laying on of the hands, whether of Bishop, Presbytery, or Council, is but the public, formal mode of authenticating his commission, and, an expression of the entire cordiality with which he is greeted and caressed, when GOD is implored by them for his blessing, and presence and spirit, to be with him. It is not the Bishop, or Presbytery, or Council that *transfer* the authority. CHRIST confers that Himself, and they do but express their judgment; and as the publicly constituted judges in the matter, introduce the man whom they have judged to be duly called and chosen of JESUS CHRIST to preach His Gospel, and to be worthy of the confidence of the Churches, as His accredited embassador.

"These are not the positions of non-Episcopalians only. Your own Church teaches, and your Book of Common Prayer recognizes, them. You are made to interrogate the Deacons and Priests thus: "Do *you trust* that *you are inwardly moved* by the Holy Ghost to take upon you this office and ministration? &c. Do *you think* that you are *truly called* according to the will of our LORD JESUS CHRIST? Do *you think in your heart* that you are *truly called*, according to the will of our LORD JESUS CHRIST?" &c. All your proceedings in the case, are but the distinct, public, formal eliciting and recognition of this fact. You are made to say, "Take thou authority," &c. It is not said from you or your Bishops. The thing must be interpreted by what goes before. It refers to JESUS CHRIST, and the Bishop is made to declare, that by the imposition of his hands, the office is delivered to him. This, to explain it consistently with the Scriptures, and with itself, is, but making the Bishops act the public, formal, introduction of the person, as called of JESUS CHRIST, and licensing him to go forward, in the exercise of authority from JESUS CHRIST, to discharge the duties of the office on which he then enters. All this is in accordance with the dictates of common sense.

It is the supreme authority of a country that commissions an embassador; but that embassador must submit his credentials to those to whom he is sent, and have them duly authenticated; which, when done, he is accounted, and proclaimed as, minister plenipotentiary among them. Our Redeemer has recognized and incorporated in his Church, this principle and procedure of common sense. He is the supreme power, and He appoints his embassadors by the call of His spirit, and endowment of them with requisite qualifications. It is the right of the Church and of the world, to see to it, that this commission is genuine. Ordination is but the established mode of declaring and proclaiming, that this and the other man is duly commissioned by JESUS CHRIST, and called, chosen and appointed to the work of the ministry. The authority comes direct from JESUS CHRIST. The recognition, and proclamation, of this commission, pertain to the appropriate judges, who must, in this matter, follow the law of instruction laid down by CHRIST, and which you have quoted at length.

"Thus, then, you see whence we obtain our commissions—from a much higher source than Bishops, Presbyters, prelates or kings, even from JESUS CHRIST himself. We do not fear to have them examined—are under no apprehension of being accounted impostors; but appeal to the call and presence and efficacious influence of the Spirit of CHRIST, which direct and sustain us, and which, although investigated, and asserted genuine, at our ordination, may be, at any subsequent period, examined by the Church and the world."

"The supreme power or headship of JESUS CHRIST on earth has never been parted with by Him." On this point, Mr. Duffield may be sure that he will never be able to make an issue with Bishop M'Coskry, nor indeed with any man who is not an avowed Infidel. "It is His and His exclusive prerogative, to call and commission *His own* ambassadors." In this point, too, all professing Christians, whether Catholics or heretics, are agreed; and Mr. Duffield may save his vehemence for Jews and Pagans. The same may be said of the requisite qualifications for the holy office of the ministry; such as a devotion to its duties, and a deep sense of its awful responsibilities; and a solemn and deliberate persuasion of being moved thereto by the inward operation of the HOLY GHOST. To all this we readily accede. Nor yet is it a question whether the Church has power of its own originating, and independently of its Divine Head, to send men in the name of CHRIST; for no such power is pretended. All these are imaginary points of controversy. The simple point of issue is, whether there be or be not any such thing on earth as ordination; whether there be or be not any power in the Church of CHRIST to send men in his name to preach the Gospel and administer the sacrament of the New Covenant? Mr. Duffield, as will be seen by the above extract, answers this question IN THE NEGATIVE. The Church, he says, has power to examine into a man's qualifications for the ministry, to determine whether his call is genuine, and *to endorse his credentials*, but no power whatever to send him in the name of CHRIST to preach the Gospel and administer the sacraments. The Church, argues Mr. Duffield, has the power of *recognition*, but no power of *ordination*; for, as he explains, "Ordination is but the established mode of *declaring* and *proclaiming* that this and the other man is duly commissioned by JESUS CHRIST, and called, chosen, and appointed to the work of the ministry."

Mr. Duffield, indeed, while he disclaims a *mediate* commission through the agency of the Church, sets up a claim to an *immediate* commission. "The authority," he says, "comes *direct* from JESUS CHRIST." But surely Mr. Duffield needs not be told, or if he do, the honest and intelligent laymen of his communion are, we apprehend, ready and able to inform him, that this pretence, unless sustained by miracles, is the sure mark of *fanaticism* or *imposture*. We do not say that Mr. Duffield and his brethren are either fanatics or impostors. By no means: we acknowledge them to be men of much personal worth, sobriety, and learning. But we do say, and we appeal to their own good sense and dispassionate reflection for the truth of the remark, that Mr. Duffield, in the above cited passage, has taken the very ground of fanatics and impostors. They set up a claim to an *immediate* or *direct* commission; and their followers *recognize*, *declare*, and *proclaim* the justness of their claim. What more does Mr. Duffield? and if he cannot *recognize* their claim to an *immediate* or *direct* commission, what reason has he to complain if others cannot *recognize* his claim?

Mr. Duffield has undertaken to speak not only for himself and Presbyterians generally, but also in behalf of Baptists, Congregationalists, and Methodists. Why he has not also taken the Quakers under his wing, it is hard to say; since (save that he has excluded *women* from their share in the right of *recognition*) he has laid down their doctrine of the ministry as precisely as if he had copied their Book of Discipline. And as Mr. Duffield's book has been much lauded, we may take it as an authentic exposition of *the present* views of Presbyterians, Baptists, Congregationalists, and Methodists, respecting the ministry. Let it then be known and understood, that these denominations *now* disclaim ordination and Church authority as the ground of their commission; that they *now* stand with the Quakers on the principle of *recognition*, and with them pretend to an *immediate* and *direct* commission from on High. We have long thought that this was their real doctrine, though we have seldom before seen it so distinctly confessed and avowed. Let the fact be known, and we shall see whether the good sense of the community will sustain such wild and extravagant assumptions.

Mr. Duffield's explanation of our ordination office is only worthy of notice as serving to show more plainly that, in his view, ordination is a farce and a nullity. The plain and obvious fact is, that the act of ordination makes a difference in the condition and character of the candidate. *Before* ordination he is *not* an ambassador of GOD; *after* ordination he is an ambassador of GOD; the authority for that office being conferred on him by CHRIST himself, through the medium of the officiating bishop. But Mr. Duffield's explanation makes the candidate as much an ambassador of GOD before his ordination as afterwards, and thus reduces ordination itself to a nullity. And yet Mr. Duffield has the temerity to appeal on this point to the "common sense" of the people! We join in the appeal.

We accept Mr. Duffield's argument from analogy, and call on him "to submit his credentials," as an ambassador of GOD. What are they? First, his own word that he is entitled to that character; 2, his *recognition* by his friends, and THEIR *declaration* and *proclamation*; 3, his competency to transact the business of his alleged mission. Would such credentials secure the reception of an ambassador at a foreign court? It is easy to see that they are not *credentials* at all. The analogy requires that he should show not only his own word, and the recognition of his friends, and his qualifications for the office, but the *proofs* of his authority. These proofs, which are, properly speaking, his credentials, are, in the case of an ambassador from GOD, either miracles or the ordination of the Church; the former in proof of an *extraordinary* and *immediate*, the latter in proof of an *ordinary* and *mediate* commission. In Mr. Duffield's case, these proofs or credentials are not forthcoming.

A writer who thus disclaims all Church authority, and modestly sets up a claim to a direct and immediate commission from GOD, does not deserve to be heard on the subject of episcopacy and apostolic succession. It would be quite time enough to notice Mr. Duffield's objections on these points when he has abandoned the Quaker ground, and raised himself to the level of a Presbyterian or Congregationalist. Nevertheless, as he has urged his objections with much confidence, and as they may have weight with others who are not disposed to go all lengths with Mr. Duffield, we may at another time endeavor to remove them. At present, let it suffice to direct attention to the fact, that if Mr. Duffield's positions are sound, *there is no such thing as a* CHRISTIAN MINISTRY *on earth.*

GREGORIAN AND OTHER ECCLESIASTICAL CHANTS, *adapted to the Psalter and Canticles, as they are Pointed to be Sung in Churches. Reprinted from the second London edition. With a Supplement from other sources.* New York: James A. Sparks, 111 Nassau st.

The restoration of the Gregorian Chant is another sign of a return to the good old things of the Church. We shall be in less danger of modern innovations in religion, if we are accustomed to the simple and solemn strains of the ancient ecclesiastical melodies. We shall love and revere the liturgy more if we use it in connexion with music almost as old as some of the parts of the service to which it is sung.

The Church is much indebted to the publisher for the pamphlet before us, which is the best collection of genuine chants that has yet appeared in our country, being an exact reprint of the English work. We hope he will be amply rewarded, and that every choir—or rather every congregation (for chanting should not be confined to choirs)—throughout the Church will be provided with an adequate number of copies.

Were these chants universally introduced, and properly used, as they might be if clergymen would interest themselves in a subject which they can hardly neglect with a due regard for the decency of divine worship, the religious effect of our services would be greatly heightened. We should have the aid of devotional music, without the hindrance of worldly associations. We should not be continually seeking new tunes any more than we seek new prayers,—and we should perceive the profanity—to which, unhappily, we are now accustomed—of singing the words of inspiration to the light and tripping airs of the dance or the opera.

The work is beautifully printed, and may be had at the office of the Churchman, and the principal music stores in this city.

"The Canticles of the Church," also published by Mr. Sparks, is a little manual in which all the portions of the service that are chanted, are carefully divided and pointed for that purpose. It will be a great convenience to congregations, and may lead to a uniformity, in the divisions of the words in chanting, much to be desired.

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* Mr. Duffield's perpetual harping on the word *transfer* is unworthy of a candid controversialist. The tenor of Bishop M'Coskry's discourse, as well as his explanatory note in the third edition, show that he did not intend to convey the idea which Mr. Duffield has imputed to him.

The *Trisagion* in the supplement, by Ed. Hodges, Esq., Mus. Doc., was sung at the celebration of the holy communion, on Wednesday, in St. Paul's Chapel. It is a beautiful composition, and never before published.

At a meeting of the Standing Committee of the Diocese of New York, held on the 27th of September, the Rev. *Ralph Hoyt*, *James Millett*, and *Stephen Patterson*, (Deacons,) were recommended to the Bishop for Priests' Orders; and Messrs. *George N. Slack*, *Baylies P. Talbot*, and *Joseph M. Waite*, were in like manner recommended to be received as Candidates for Orders.

CLERICAL CHANGES.

The Rev. Kendrick Metcalf, having removed into this diocese from that of Western New York, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become rector of Christ Church, Duanesburgh, Schenectady co.

The Rev. Donald Frazer, and the Rev. Alfred M. Loutrel, deacons, have, in like manner, removed from this diocese into that of New Jersey.

The Rev. Edmund Embury, having removed into this diocese from that of Western New York, and been here received, has changed accordingly his canonical residence; and the bishop has received from the wardens of Trinity Church, Albany, the canonical certificate of his having been chosen rector of the same.

The Rev. Jedidiah Huntington, M. D., of St. Paul's College, having accepted an invitation from the wardens and vestry of St. Stephen's Church, Middlebury, Vt., to become their rector, requests that his papers and letters may be directed accordingly.

We are gratified to learn, by the arrival of the British Queen, that the Archbishop of Canterbury is recovering, though slowly, from his late dangerous illness.

TO CORRESPONDENTS.

"Michigan" in our next.

From the Utica Gospel Messenger.

Rev. Dr. Rudd, Editor of the Gospel Messenger.

Riverside, 12th Sept., 1842.

Rev. and Dear Brother,—Your paper of the 10th inst. is before me, with the excellent and interesting address of your bishop to the late Convention. For the evidence which it affords, that the divine blessing rests on his labors, and on those who labor with him in the Gospel, I heartily thank God. It is the answer to the prayer, which, in announcing to the Convention of this diocese, in 1839, the part which I had taken in his consecration, I offered from a full and fervent heart. May it continue and increase!

Among the subjects treated in the address, the Missionary Constitution of the Church, and the operations under it, fill a large space. In many of the views entertained, and on this and other occasions advocated, by my right reverend brother, it is my misfortune not to agree with him. We have both, however, I am sure, one aim; and are both ready to yield personal convictions to the general good. It is not my purpose here to contravene any one of his views or arguments.

What I desire, and think myself in duty bound to do, is, to correct the erroneous impression which a portion of the address will leave on many minds, as to the organization of the Board of Missions. To do this I must ask insertion for a single paragraph of it.

"But the defects in the action of the Board sink into insignificance before the defects in its organization. The most obvious of them are,—

"1. That the Church at large is not equitably represented in the Board. The Board consists of *four* classes of members, viz:

"i. The Bishops, ex officio, 20.

"ii. The patrons of the former society and the Secretary of the Board, 45.

"iii. The Secretaries and the members of the two Committees, ex officio, 18.

"iv. Thirty members elected by the General Convention, 30.

"Of these 113 members, 33 belong to one diocese; and three contiguous dioceses, (New York, New Jersey, and Pennsylvania,) have 56 representatives in the Board, while some dioceses have but one, and some none. The average attendance of members at the meetings of the Board of Missions is about 35, since the organization of the present constitution in 1835. If the diocese of New York, with 197 clergy, and contributing $22,000 the last year to the funds of the institution, may be admitted to be fairly represented by having *thirty-three* representatives in the Board of Missions; can the same thing be said of New Jersey, which with 42 clergy and contributing $491, has *nine* representatives, while Connecticut with 91 clergy and contributing $2,200, has but *seven*, and Virginia with 94 clergy and contributing $4,150, has but *three!* Is the Church fairly represented by such a system, and especially as no provision in the Constitution enables the Board to take the vote by orders or by dioceses, and thus counteract the overwhelming influence of numbers? That some remedy should be provided for such a defect, seems to me a plain dictate of propriety and equity."

Now I feel but too much honored that a diocese so small and unimportant as that whose servant, for Jesus' sake, I am, should be brought in any way before the Convention of Western New York. I am truly thankful, too, to my right reverend brother, for the reproof which he has administered to us, for our small contribution to the Board of Missions. It certainly is not one fourth of what it should have been. Nor does it mend the matter, in my judgment, that its proportion to the number of our clergy is almost identical with that of the quota furnished by the Diocese of Western New York: theirs being at the rate of $11 74 for each clergyman; ours, of $11 69

But passing all this by, I must ask leave at least to qualify the impression which the Bishop's statement will be sure to make; as to the comparative *numerical* influence of the Diocese of New Jersey in the Board of Missions. It is charged with having "*nine* represntatives," (it should be *ten*,) while Connecticut "has but *seven*," and Virginia "but *three*." It will be asked how does this happen? Thus: New Jersey has in the Board of Missions, her Bishop, ex officio, and three members, appointed by the General Convention for three years. Connecticut and Virginia has each her Bishops, (the latter having had and soon again to have two Bishops,) and each, two members, for three years. But three were also in the Diocese of New Jersey,—I say *were*, for one of them, the venerable Joseph Marsh, is now no more—six others, who, having *purchased*, under the old Constitution, *the right* to be directors *for life*, could not be dispossessed of it, under the new. Hence her *ten* "representatives." But surely it is not necessary to charge a *vanishing* portion of a Board—six names have been erased by death from the list of 1841—as a permanent "defect" of its organization. As surely, the fact, that in the Diocese of New Jersey, there were *six* persons, who, in "the day of small things," in the missions of this Church, were willing to contribute each *fifty dollars and upwards*, while dioceses so much larger seem to have furnished a less number, cannot be ground of censure or complaint. Your good Bishop will forgive us this wrong.

Relying on your accustomed candor and courtesy for the earliest insertion of this communication, I am affectionately, your old and faithful friend, G. W. Doane.

INTELLIGENCE.

Ordination.—On Sunday, September 18th, in the Church of the Epiphany, Philadelphia, the Rev. Samuel Hazlehurst, jr., deacon, was admitted to the holy order of priests, by Bishop H. U. Onderdonk. Morning prayer was read by the Rev. Dr. Tyng, the rector of the church, who also presented Mr. H.: sermon by the bishop; Dr. Tyng and the Rev. Mr. Van Pelt united with the bishop in the imposition of hands.—*Banner of the Cross.*

DIOCESE OF MARYLAND.

Appointments for Visitation.

Eighteenth Sunday after Trinity.—Emanuel Church, Cumberland, *Ordination.*

Nineteenth Sunday after Trinity.—St. John's Church, Hagerstown, *Confirmation.*

Confirmation.—On the Sixteenth Sunday after Trinity, September 11th, in St. John's Church, Queen Caroline parish, after morning prayer by the Rev. Alfred Holmead, the bishop preached, confirmed 16 persons, and administered the holy eucharist; in the afternoon of the same day, at the Patapsco Female Institute, after evening prayer by the Rev. Hugh T. Harrison, assisted in the lessons by the Rev. Richard H. Waters, the bishop preached and confirmed 4 persons; the service being held for the congregation of Grace Church, Ellicott's Mills, as yet destitute of a place of worship; in the evening, after evening prayer by the Rev. Mr. Harrison, assisted in the lessons by the rector of the parish, the bishop preached again, for the same congregation. On both occasions, the services being held in the chapel of the Institute, were attended by the instructors and pupils; and on this and the following day, the bishop made his first official visitation of the Institute.

Parochial and Clerical Changes.—The bishop has received duly attested certificates of the incorporation of the *Church of the Epiphany, Washington, D. C.*; the Rev. John W. French being the officiating minister.

The Rev. John Owen has been called to the rectorship of Shrewsbury parish, Kent county, and has entered on the duties of the same.

The Rev. Frederick W. Boyd, having accepted the rectorship of Christ Church, Vicksburg, has taken letters dimissory to the diocese of Mississippi.

The Rev. Josiah Clapham has been received by letters dimissory from the diocese of Virginia, and has charge of a school in St. Mark's parish, Frederick county.—*Banner of the Cross.*

DIOCESE OF VIRGINIA.

Death of the Rev. Dr. Keith.—The painful task is devolved on us of announcing the decease of the Rev. Ruel Keith, D. D., late Professor of Systematic Divinity in the Episcopal Theological Seminary of Virginia. This melancholy, though not unexpected event, occurred on the 3d inst., at the residence of his brother, in Sheldon, Vermont, under whose fraternal protection and care, it has been gratifying to his numerous friends in this portion of the country to know Dr. Keith had been for the last few months.

Assistant Bishop of Virginia.—We have been much gratified to learn from an authentic source, that fifteen of the bishops have already expressed to the presiding bishop, their cordial assent to the consecration of the Rev. Dr. Johns. His consecration may therefore be confidently expected in the city of Richmond, on the 13th of next month.—*Southern Churchman.*

Increase of the Episcopal Church.—The following table shows the increase of the clergy of the Protestant Episcopal Church in the United States, in the last ten years, compiled from the most authentic documents.

The first column shows the number of clergymen in 1832; the second in 1842; and the third, the increase.

	1832.	1842.	Incr.
Maine,	5	7	2
New Hampshire,	8	9	1
Massachusetts,	32	55	23
Vermont,	12	26	14
Rhode Island,	7	19	12
Connecticut,	59	92	33
New York,	143	297	154
New Jersey,	19	43	24
Pennsylvania,	59	106	47
Delaware,	7	10	3
Maryland,	58	82	24
Virginia,	54	98	44
North Carolina,	14	30	16
South Carolina,	35	49	14
Georgia,	3	10	7
Florida,	2	6	4
Alabama,	3	13	10
Mississippi,	3	9	6
Louisiana,	3	7	4
Arkansas,	0	4	4
Missouri,	3	16	13
Tennessee,	2	13	10
Kentucky,	8	21	13
Ohio,	20	58	38
Michigan,	4	19	15
Indiana,	0	17	17
Illinois,	0	12	12
Wiskonsan,	0	9	9
Iowa,	0	3	3
Indian Territory,	0	2	2
	564	1142	578

From the above table it will be seen that the number of clergy of the Episcopal Church in the United States has *somewhat more than doubled* in the last ten years. The number of bishops has increased from twelve to twenty-one in the same time. These are interesting facts, and will undoubtedly cheer and animate the hearts of many friends of our beloved Church.—*Southern Churchman.*

FOREIGN.

Roman Catholic Geneva.—In 1814 there were 800 Roman Catholics in Geneva, but now, owing to the persevering efforts of the Ultramontane party, who, not being able to convert the Protestants, called from without Catholics, already made, so that there are 7,000 at the present time. This is an increase of 250 every year. On the other hand, the Genevese Government lends itself admirably to this manœuvre, not only by grants to the Catholic worship beyond its proper share, but in giving the right of burgess to Catholics in preference to Protestants; for instance, out of 1,091 individuals who were admitted citizens of Geneva from 1814 to 1836, 665 were Catholics and 427 Protestants. Thus, it is a small matter that the Church of Rome should obtain the city, but it must also invade the right of burgess. Not merely is an asylum given to it, but even the place of the master of the house, and this in preference to the Protestants. Thus far touching the city. Now let us turn to the country. In 1816, an increase of territory added 13,000 Catholics to the canton; but at this time this same population amounts to 17,000, which is a yearly increase of sixty-five; consequently, 250 in the city, and 65 in the country, make a total yearly addition of 315 Catholics to the canton. In 1842, the population of the canton is computed to be 36,000 Protestants and 24,000 Catholics. To make up the difference, only 12,000 new members of the Romish Church are needed. Therefore, 12,000, divided by 315, give a quotient of thirty-eight, and thus, in less than forty years, Geneva, the great Protestant canton, the rampart of the Reformation, the city of Calvin, will be eminently Catholic, Apostolic, and Roman! unless the Catholics of this period are become as cowardly towards their Church as the Protestants are indifferent towards their own, which is very doubtful!—*Geneva paper.*

Wednesday, August 3.—Above fifty young Wesleyans, and with them a person who had formerly been a Brownist teacher, underwent the awful profanation and mockery of ordination, in the Birmingham line of succession. And when one reflects that the men who pretend to ordain say to the persons before them: "Receive the Holy Ghost for the office and work of an elder in the Church of God now committed unto thee by the imposition of our hands," one shudders at the awful presumption and blasphemy of pretending to give the Holy Ghost, which they themselves, never having been ordained, even by "Brummagem ordination," have never received. The ordainers were Dr. Hannah, the President, Mr. James Dixon, the Ex President, and Mr. Robert Newton, who himself confessed at Birmingham, when they commenced making "Brummagem priests," that he had never been ordained at all in any way. A mutilated form of the ordination service of the Church of Christ in England was sacrilegiously used in these awfully sinful proceedings. Mr. James Dixon, the Ex-President, and one of the chief actors in this melancholy business, delivered to the unfortunate young men what is dignified by the appellation of a "Charge," which was of course Wesleyan all over. We should really like to know whether the person who had been formerly "an Independent minister" was *re-or*dained by these Wesleyans. Judging from the exclusiveness, and the spirit and tenor of the Wesleyans, we are inclined to think he was reordained. We rejoice that the people are beginning to discover the inconsistency and mockery of all such shocking proceedings.—*Ib.*

Wesleyanism Going Down.—We have at length to record what will highly gratify every Catholic Christian, and what probably never before has happened in the history of this dangerous delusion, that Wesleyanism is actually going down. *The Watchman*, its organ, distinctly states "*that in the Home Stations, the* DECREASE *this year has been* 2065." This is cause for great thankfulness to God, though of great alarm to the disciples of John Wesley; for *The Watchman* says, that this decrease of Wesleyans in England, led to some serious conversations, which it hopes will make matters wear a different aspect, at the end of this next year. No wonder the Wesleyans are so bitter against the Scriptural and Catholic truths of the Church.—*London Church Intelligencer.*

MARRIED,

In St. John's Chapel, Tuesday, September 20th, by the Rev. Dr. Muhlenberg, the Rev. John B. Kerfoot, of St. Paul's College, to Eliza Matilda, daughter of Abel T. Anderson, Esq., of New York.

In Philadelphia, on Monday evening, the 26th inst., by the Rev. Thomas G. Allen, Rev. John A. Childs, of Waddington, St. Lawrence county, N.Y., to Miss Mary Treby Allen, eldest daughter of the Rev. Thomas G. Allen.

DIED,

In Edenton, N. C., on the 21st of September, Samuel John, eldest son of the Rev. Samuel Iredell Johnston, aged 10 years, 8 months, and 18 days.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 4 Jane street.
Dowdney, Rev. John.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev C. W., 125 Bleecker street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. R., St. Andrew's Ch, 3d Av. on 123d st.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jackson, Rev. C. D., Waverly Place, corner of Greene.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery.
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. F. S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Parker, Rev. B. C. C., 546 Broadway.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 20 John street.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Lawrence street, near Myrtle.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 4 Cottage Place.
Haskins, Rev. Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

On Thursday next, the 6th of October, at the Church Depository, No. 20 John street, an election for officers and managers of the Society for the ensuing year will be held at 5 o'clock, P. M. Wm. H. Bell, Sec'y.
October 1, 1842.

CALENDAR.

OCTOBER.

2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty First Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty Second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty Third Sunday after Trinity.

NOVEMBER.

1. All Saints.
[3. Thanksgiving Day; unless another day be appointed by the Civil Authority.
6. Twenty Fourth Sunday after Trinity.
13. Twenty Fifth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel, tor one of the Sundays after the Epiphany are to be used. *In the opinion of the Bishop of this Diocese, formerly given in this paper, with its reasons, it should be* The Sixth Sunday after the Epiphany.]
20. Twenty Sixth Sunday after Trinity. [On this day the Collect, Epistle and Gospel, for the Twenty Fifth Sunday are to be used]
27. Advent Sunday.
30. St. Andrew the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Eighteenth Sunday after Trinity, September 25, in St. Peter's Church, admitted William F. Brand, an alumnus of the General Theological Seminary, to deacons' orders. Morning prayer was read by the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the Seminary, assisted by the Rev. John S. Kidney, deacon, who read the lessons, the sermon preached by the bishop, and the candidate presented by the Rev. Hugh Smith, D. D., rector of St. Peter's.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Nineteenth Sunday after Trinity, October 2, St. Michael's Church, *New York.*

ACKNOWLEDGMENTS.

CITY MISSION.

The treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since July 31st, 1842:

From J F De Peyster $25, J P Stagg 25, Robt B Minturn 50, collection in All Saints' ch, 37 75, a lady, by T C B 1, a friend of Episcopal missions 3, Geo J Fox, jr 25, Rev Wm Richmond, rector, from St Michael's ch, 10, by the same, from Zion ch 15, Rev M Eastburn, D D, the collection in the Church of the Ascension, 25th inst, 147 17. Total, $338 92.

Lewis Phillips, Treasurer,
at the office of the Howard Insurance Co.,
Sept. 28, 1842. 54 Wall street.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Female Education and Missionary Association of St Paul's chapel, New York, Mrs Berrian, treasurer, for Education fund, $7, and for Missionary fund, $54 50. St Peter's ch, Albany, Rev Dr Potter, rector, contribution for Education fund, $10, and for Missionary fund, $40 St Peter's ch, New York, Rev Dr Smith, rector, collection for Education fund, $23 56. St John's ch, Brooklyn, Rev E M Johnson, rector, for Missionary fund, $25 15. St Paul's ch, Albany, Rev W J Kip, rector, for Education and Missionary fund, $10. Trinity ch, Fairfield, and Grace ch, Norway, Rev Wm Baker, rector, for Education fund, $2, and for Missionary fund, $21. Emanuel ch, Little Falls, Rev E Livermore, for Education fund, $5, and for Missionary fund, $15. St George's church, Newburgh, Rev Dr Brown, rector, for Education fund, $15. Association for promoting Christianity, St George's ch, New York, Rev Dr Milnor, rector, for Education fund $50, and for Missionary fund, $50. Total amount, $328 21.

C. N. S. Rowland, Treasurer,
September 28, 1842. 55 Water-st.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of Sept. 21st, has received the following contributions, viz.:

From St George's ch, Astoria, L I, after a sermon by the Secretary and General Agent, per Rev J W Brown, rector, $20; a member of Grace ch, New York, $10; cash, by the hands of T C Butler, for Domestic missions, $2; from Hungar's parish, Northampton county, Va, per Rev J P B Wilmer, for Illinois, $50; church at Jonesville, Mich, contribution of St Peter's, Plymouth, Con, per Rev Mr Watson, $20; St Peter's ch, Albany, per Rev H Potter, D D, $50; a small family of Emanuel ch, Brooklyn, L I, one half, $5 20; church at Terre Haute, Indiana, from church of the Epiphany at Washington City, per Rev J W French, $8 22; contributions of St Paul's chapel Sunday school, for books for Rev W Philo, $5 50; association for the Promotion of Christianity of St George's ch, New York, per Rev Dr Milnor, rector, $400 for Domestic missions, $100 for church at Bangor, Me—$500; Trinity ch, Lansingburg, collection for Domestic missions, $20. Total amount, $696 12.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
Sept. 28, 1842. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From St Peter's ch, Albany, per Rev Horatio Potter, D D, for Texas, $10; for Africa, $10—$20. From a small family belonging to Emanuel ch, Brooklyn, L I, $5 20; St George's ch, New York, per Rev Dr Milnor, $500; Hungar's parish, Northampton county, Va, per Rev J P B Wilmer, $50. Total, $575 20.

J. Smyth Rogers, Treasurer.
New York, September 28, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From St Paul's ch, Waddington, Rev John A Childe, books sold, $3 56. St Peter's ch, Hobart, Rev A H Cornish, $2. St Luke's ch, New York, Rev J M Forbes, $54 41. Mrs H Haight, annual, $2. St Paul's ch, Sing Sing, Rev Charles H Halsey, $10. Rev Nath Sprague, Royalton, Vermont, $5 42 Trinity ch, Lansingburgh, Rev A T Twing, $5. St Peter's ch, Albany, Rev Dr Potter, $10. Trinity ch, Fairfield, and Grace ch, Norway, Rev Wm Baker, $2. Rev Mr Hall, New Berlin, $2 75. P A P, $0 25. From Robert Bolton, per sundry contributions in Pelham and East Chester—particulars will be in annual report, $42. Christ ch, Cooperstown, Rev F T Tiffany, $5 20. St James' ch, Hyde Park, Rev R Sherwood, $8. Zion ch, Louisville, Otsego county, Rev A B Beach, $10. Collection at Convention, St Paul's chapel, $76 67.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John-street.
New York, September 28, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St Peter's ch, Hobart, Rev A H Cornish, $2. Mrs J C Stevens, annual, $1. Cash, $1. Miss M Turner, annual, $1. Mrs H Haight, annual, $1. St Peter's ch, Albany Rev H Potter, D D, $5 Rt Rev H U Onderdonk, D D, $2. St Paul's ch, Sing Sing, Rev C H Halsey, $5. Trinity ch, Lansingburg, Rev A T Twing, $5. Trinity ch, Fairfield, and Grace ch, Norway, Rev Wm Baker, $1. St James' ch, Hyde Park, Rev R Sherwood, $8. Collection at the anniversary meeting in church of Ascension, $82 48.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, September 28, 1842.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Society:

From St Peter's ch, Albany, Rev H Potter, D D, rector, $5. The legacy of Mrs Elizabeth Bayley, of the city of New York, widow of Joseph Bayley, M D, by the hands of A P Halsey and A Woodhull, Esqs, Executors, $150. Total, $155.

John W. Mitchell.
Treasurer of General P. E. S. S. U.
New York, Sept 28, 1842.

WANTED, a *Teacher* for an *Infant School.* One belonging to the Protestant Episcopal Church, and having good recommendations. Apply at No. 465 Houston street, between the hours of 3 and 5 o'clock, P. M. October 1—3

RAHWAY FEMALE INSTITUTE.

THE next session of this institution will commence on the first Wednesday of November next, under the management of Mrs. Julia De Veuve, as principal, who is prepared with competent teachers in every branch usually taught in the best schools in the United States.

Circulars, stating terms, &c., may be had at the bookstores of Messrs. Huntington & Savage, 174 Pearl st., and Messrs. Wiley & Putnam, 161 Broadway.

REFERENCE TO THE
Rev. Charles Imbrie, }
P. King, and } Rahway
Samuel Oliver, Esqs. }
Oct. 1—6t

ST. BARTHOLOMEW'S CHURCH.

THE enlargement of the Church edifice being nearly completed, it will be opened for Divine Service on Sunday, the 9th of October, being the second Sunday of the month, at the usual hours

Due notice will be given of the sale of Pews.

Notice is also given that the Church will be open on the first Sunday evening of every month.

Oct. 1—2t

KEMPER COLLEGE.

THE next session of this Institution will commence on the first Monday of October. Parents and guardians who intend to enter pupils, are respectfully reminded that it is of great importance, both for the improvement of the students and the good order of the College, to present them punctually at the opening of the session, that they may begin with their respective classes, the exercises of the scholastic year.

The patrons and friends of Kemper College will be gratified to learn that its literary duties will be resumed by a Faculty more fully organized than heretofore, and with accommodations greatly enlarged and improved. In accordance with the original design of the Institution, the principles of a sound and liberal education will be combined with domestic discipline and systematic religious superintendence. While the course of studies in the different departments will embrace all the branches of a finished English, Classical, and Mathematical education, the domestic arrangements will be essentially those of a well ordered Christian family, in which the strictest attention will be constantly paid to the health, personal habits, manners, and social, moral, and religious improvement of the pupils. An experienced matron has been provided to preside over her appropriate duties, and to extend, especially to the younger classes, those maternal attentions, by which parents may now feel that their children, on having a home, will continue to enjoy some of its best blessings.

The annual pension has been reduced to $150, payable semi-annually in advance. It is proper distinctly to state that this sum includes board, tuition, fuel, lights, use of beds and furniture, attendance of servants, and washing and mending linen, socks and handkerchiefs. The Professor of the French and Spanish languages, and the Professor of Music, will give lessons to such students as may desire them, at a small additional charge.

By authority of the Board of Trustees,
E. CARTER HUTCHINSON,
Oct. 1. President.

CHURCH MUSIC.

JUST PUBLISHED,
BY JAS. A. SPARKS, 111 NASSAU-STREET, NEW YORK,
THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, Kyrie Eleison, a new Trisagion by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and Responses to the Decalogue.

With the Gregorian Chants is also published,

The Canticles of the Church;

That is, portions of the service which may be *sung*—pointed and arranged with Bars corresponding with the bars in the music of the Chants. This arrangement is intended to enable any individual to sing with or follow the Choir in Chanting. The Gregorian Chants, and the Canticles as pointed, are intended to accompany each other.

Te Deum and Jubilate (in A),

By Wm. Boyce, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

September 24.

MISSES EDWARDS'

Boarding and Day School for Young Ladies,
New Haven, Con.

THE Winter Term of this institution will commence on Wednesday, the 28th of September.
New Haven, Sept. 21—6t

BOARDING AND DAY SCHOOL

FOR YOUNG LADIES.

MISS SAGAR and MISS BALLOW will Re-open their School for Young Ladies at No. 10 Albion Place, (Fourth street,) on Monday the 12th of September. August 27.

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO., 200 Broadway, respectfully invite the Clergy and Laity attending the Convention, to call and examine their collection; they keep constantly for sale, on the most favorable terms, a choice stock of works on Theology and Ecclesiastical History, including the sterling old English Divines of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo; Bishop Bull's complete works, 8 vols. 8vo; Dr. Isaac Barrow's do. do., 8 vols. 8vo; do. do. cheap edition. 3 vols. 8vo; Dr. Edward Burton's do. do. 5 vols. 8vo; Bishop Butler's do. do. 1 vol 8vo; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo; Dean Comber's Works, 7 vols. 8vo; Dr. Theller's Works, 8 vols 8vo; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo; Dr. John Donne's Works 6 vols. 8vo; Bishop Horne's Works, 4 vols. 8vo; Bishop Hall's Works, 12 vols. 8vo; Bishop Horseley's Works, 8 vols. 8vo; Dr Hole on Liturgy, 4 vols. 8vo; Rev W. Jones's (of Nayland) Complete Works, 6 vols. 8vo; Rev. Charles Leslie's do. do. 7 vols. 8vo; Archbishop Leighton's complete works, 1 vol. 8vo; do. do. with Life, by Pearson, 2 vols. 8vo; Dr. Nathaniel Lardner's complete works, 10 vols 8vo; Parochial Sermons, by John Henry Newman, B. D. 6 vols; Bishop Porteus's Complete Works, 6 vols. 8vo; Archbishop Sharpe's Complete Works, 5 vols. 8vo; Bishop Sanderson's Sermons, complete, 2 vols. 8vo; Dr. John Scott's Complete Works, 5 vols. 8vo; Bishop Sherlock's Complete Works, 5 vols. 8vo; Archbishop Tillotson's do. do. 10 vols. 8vo; Jeremy Taylor's Works, 3 vols. imp. 8vo; Archbishop Usher's Body of Divinity, 1 vol. 8vo; Bishop Van Mildert's complete works, 6 vols. 8vo; Bishop Warburton's complete works, 13 vols. 8vo; Wall's History of Infant Baptism, 4 vols. 8vo.

Patrick, Lowth, Whitby, Arnald, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments, and the Apocrypha, with the Text at large. A new edition, at one-half the original cost.

Matthew Pool's Annotations on the Bible. New edition, 3 vols. 8vo.

Also, the beautiful Paris editions of St. Augustini, Opera Omnia, complete in 22 vols. imp. 8vo.; St. Chrysostom, Opera Omnia. Grec. et Lat., complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal Publications from Oxford and London.

D. A. & Co. have recently published—

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol. $2 00.

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and twenty-three elegantly engraved Portraits, forming four elegant 8vo. vols. $8.

An Exposition of the Creed, by John Pearson, D.D. late Bishop of Chester. With an appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A. Peterhouse, Cambridge. In one handsome 8vo. volume. $2 00.

A Treatise on the Church of Christ. Designed chiefly for the use of Students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper. $5.

Sept 24—2is

THE CHURCH ALMANAC FOR 1843,

IS just published, and ready for delivery. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.
Sept 24 tf.

JUST PUBLISHED,

BY JAMES A. SPARKS,
111 *Nassau street,*

MUSIC of the Church, (with a Supplement.) A collection of Psalm, Hymn, and Chant Tunes adapted to the worship of the Protestant Episcopal Church in the United States. 7th edition.

September 3.

MISS HAINE'S

SCHOOL FOR YOUNG LADIES,
No. 66 Warren Street,
Will Re-open on Monday, September 5th.

THE studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.

Hon. Theo. Frelinghuysen, LL. D., Chan. of the N. Y. University.
Hon. Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D D., No 62 Walker st.
Rev. John A. Vaughan, D. D., No. 55 Morton st.
Rev John M Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No 757 Broadway.
John Steward, Esq, No. 1 Pearl st.
John Slosson, Esq, No. 3 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq, No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C Doremus, Esq., No. 86 Warren st.

Aug. 20—6t$

ST. ANN'S HALL, FLUSHING, L. I.

For the Education of Young Ladies.

THE Winter Session of this Hall will commence on the first of October. Circulars may be had at No. 20 John-street, New York.

Sept. 3—t08 J. F. Schroeder, Rector.

ST. MARY'S HALL,

BURLINGTON, NEW JERSEY.

THE Winter Term will commence on the first of November. Apply to the Rev. R. I. Germain.

Sept. 24—tn1

SELECT SCHOOL.

THE MISSES MANSFIELD respectfully inform their friends and the public, that they will Re-open their School at No. 480 Pearl-street, on Monday, August 29th. August 27.

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle.* The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D. an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do. stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3. 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5. 4 wide, 2. 6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.

HENRY ERBEN, No. 172 Centre street.
Sept 3—tf

MRS. AND THE MISSES WOOD'S

Boarding and Day School for Young Ladies,
42 Barrow St., Washington Square, N. Y.

THE business of this establishment will be resumed on 8th September. The system of education assiduously pursued, aims at securing a lasting and thorough knowledge of whatever is attempted. In the French department, particular care is taken to cultivate the habit of conversing in that language. Day pupils are allowed the privilege of preparing their lessons under the superintendence of one of the teachers.

Sept. 3, 1842—6t

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
Depository 20 John st.,
Either single or in quantities:

Pearson on the Creed, 8vo.
Burnet on the XXXIX. Articles, octavo.
Sermons by the late Bishop Bowen, vol. 1. 8vo.
Select Family and Parish Sermons, by Bishop McIlvaine, 2 vols. 8vo.
Theology for the People, by the Rev. J. P. K. Henshaw, D. D., octavo.
Archbishop Secker's Lectures on the Catechism, 12mo.
The Primitive Church Compared with the Protestant Episcopal Church of the Present Day by Bishop Hopkins, 12mo.
The Church of Rome in her Primitive Purity Compared with the Church of Rome at the Present Day, by Bishop Hopkins, 12mo.
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Baptismal Obligations, by Rev. Wm. Jackson, 12mo.
Scriptural Examinations on the Church Catechism, by Joshua Dixon, Revised, &c., by the Rev. George A. Smith, 18mo.
Dictionary of the Church, by the Rev. Wm. Staunton, 12mo.
The Churchman's Manual, by the Rev Benjamin Dorr, D. D., 12mo.
Wilmer's Episcopal Manual, 12mo.
Faber's Difficulties of Romanism, 12mo.
The Temple and Country Parson, by the Rev. George Herbert, with his Life, 12mo.
Keble's Christian Year.
Early Years of Bishop Hobart, by the Rev. J. Mc Vickar, D. D.
Professional Years of Bishop Hobart, by the same author.
Devotions for the Family and the Closet, by the same author.
The Death of the Righteous, translated from the French of M. La Placette, by the late L. P. Bayard, D. D.
The Church Choir, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
August 6. Church Depository, 20 John st.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 659 Pearl street,
June 19. tf near Broadway

POETRY.

For the Churchman.

THE FEAST OF HEAVEN.

BY YELVERTON READ.

For this *corruptible* must put on INCORRUPTION, and this *mortal* must put on IMMORTALITY. 1 Cor. xv. 53.

Draw near with faith: a high prerogative,
O Christian, think! For, to the faithful, His
PRESENCE august is there.—And there, behold,
The lovely fruitage of the tree of Life,
Once forfeited by man in Paradise!
By man, rebellious to the will of Heaven—
Himself forever lost.—Till gracious Love
Restores the holy boon, and reinstates
Him from the depths of dark Despair and Death,
To intimate communion with the skies!

Behold the feast a Saviour's love has spread;
The sweet memorial of his precious death,
And earnest of our union evermore!
That Sacrifice was made for *thee*—for *thee*
Yon Bread is consecrate! Remember then,
The cost of such ethereal nourishment—
The Hand that laid the banquet for thy soul!

No fabled nectar here—'tis angels' draught:
Sweeter than fountains by Hymettus flowing!
But pause—and drink not ere thy thoughts repose
On Him, who sanctified the generous grape
With memories divine! and clothe the soul
In holy costume, for *His* PRESENCE meet;
Before whose Light the Seraph veils his face!

Here may we gather crumbs, as manna fallen
From the ambrosial table of the skies.
With Luxuries priceless—'without price,' here may
The hungry soul be satisfied. Here may
The weary be refreshed with that, of which
Whoever drinks, thirsts for no earthly Brand.

No lordly pomp monopolizes here:
The poor behold themselves especial guests—
The rich are strangers at this regal board.
The picture all reversed by that same Hand
That made 'the poor of this world rich in faith,
Heirs of His kingdom:' and proclaimed to man,
Friendship below was enmity Above.

'*Behold, I show to you a mystery*:' 'tis
The first step towards immortality.
Even here the mighty Change is being wrought
Within us—Here our Incorruption tells:
Eats, drinks, and strengthens into Life,
And feels a self-existence beyond Time—
Invests its nakedness in golden Robes,
And seems at home within the Court of GOD!

Hark, yonder! 'tis no earthly strain—for *Love*,
Heaven's sweet Musician, takes her lyre;
And all her fondest harmony inspires,
To aid their angel tongues. And *Hope* is heard
To sing; while all the enchanted air replies:
And *Joy* assists to echo HEAVEN down!

ADMONITIONS TO THE CLERGY.

Let us beware of that spirit of disorder and innovation which, having in times past endeavored to substitute the *Directory* for the Book of Common Prayer, would now again introduce amongst us prayer-meetings for the Church service, extemporary effusions for her solemn liturgy. How incompatible is that endeavor with the worship of the Catholic Church, "which hath evermore held a prescript Form of Common Prayer," so that, as the excellent Hooker says, "the public prayer of the people of GOD, in Churches thoroughly settled, did never use to be voluntary dictates, proceeding from any men's extemporal wit!" How incompatible is such endeavor with the worship of our national Church, which pronounces in words, to which every one of her ministers has subscribed, "that that form of liturgy, and no other, shall be used in any church of this realm, but that which is established by the law, and comprised in the Book of Common Prayer, and administration of the Sacraments;" and which pronounces a severe penalty upon any of her ministers, "who shall wilfully or obstinately use any other rite, ceremony, order, form, or manner, of celebrating the LORD's supper, or matins, evensong, administration of the Sacraments, or other open prayers, than is mentioned and set forth in the said book!" And what a contrast does such irregularity offer to the conduct of some of the faithful servants of the Church during the Cromwellian usurpation, when in Ireland, Parry, and Margetson, and Hall and Synge, then or afterwards dignified with the mitre, together with the other metropolitan clergy, refused, when required by the Parliamentary Commissioners, to "lay aside the Book of Common Prayer, and receive *The Directory*, or any other form which," as they affirmed, "would be to depart from the Communion of the Church of England and Ireland;" and when in England, the Bishops Sanderson and Bull, as they afterwards became, having persisted in reading the Church service until the Covenanting soldiers forced from them the book and tore it, with demands for extemporary prayers, and being thus compelled by violence to depart from the strict letter of the rubric, still made no other variations in their prayers, than to cast the devotions of the Common Prayer Book into a somewhat different form, retaining still their matter and language!

Again, let us beware of the disorderly and innovating spirit of those who, disapproving of some sentiment or expression in the Book of Common Prayer, and being unwilling therefore to give it utterance from their lips, mould the phraseology of the Church into a form more agreeable to their own private opinions. Thus the avowed doctrine and unequivocal declarations of our liturgy concerning the regenerating grace of holy baptism have been qualified into a sort of conformity with the scruples of the Church's modern puritanical ministers; and her charitable expression of hope for the departed sinner has been suspended from her burial service, in order that she might be made to speak a language more in harmony with the judicial decision of her less merciful sons. Remarkable examples these of Christian simplicity and truth, and withal of tenderness of conscience, which thus sensitively recoils from the use of unpleasing language; but nevertheless, on admission into the ministry, acquiesces in a profession of assent and consent to the same language, and in a solemn promise to use it, and is still satisfied to retain a position in the ministry on the continued pledge of that assent and consent!

Again, let us beware of that ill-regulated spirit, which in a fond partiality for preaching and a sense of comparative disesteem for common prayer in GOD's house, by omissions, or mutilations, or abbreviations, diminishes the Church's provisions for her people's devotions, so as to allow a more free scope and a longer period for the exercise of pulpit rhetoric. "The House of GOD" is, by distinction, "the House of Prayer." And the judgment of the Church herself is manifestly in favor of encouraging the prayers of her congregations, accompanied by the reading of GOD's Word, in preference to frequent and long discourses from the pulpit. Oftentimes she directs prayers and the reading of Holy Scripture without a sermon, as in her daily order of morning and evening prayer; never does she direct a sermon without prayers and the reading of GOD's Word. On the contrary, the law enacts, that "at all and every time and times when any sermon or lecture is to be preached, the common prayer and service in and by the Book of Common Prayer appointed to be read for that time of the day," not a garbled, dismembered selection, you observe, but the appointed service, "shall be openly, publicly, and solemnly read, by some priest or deacon, in the church, chapel, or place of public worship, where the said sermon or lecture is to be preached, and the lecturer then to preach shall be present at the reading thereof." The occasion of this enactment after the Restoration no doubt was the injury which had been inflicted on sound religion by the exaltation of preaching and the degradation of the Church's Common Prayer during the rebellion. At all times it is worthy of being had in honor, especially in times when many a minister of the Church, differing from the Church herself as to the excellence of prayer, and holding his own judgment preferable to hers, however pledged to abide by her decisions, takes care so to conduct her services, that whatever becomes of the prayers and the lessons, his sermon at least may not be lost to his hearers.

Again, let us beware of that irregular spirit which aims at new modelling her appointed provisions for the public admonition of her people, and at depriving them of those lessons which, in aid of Holy Scripture, she has directed to be used for their edification, and which, however she "apply them not to establish any doctrine," yet she reads in her congregations, "for example of life and instruction of manners."

Again, let us beware of that disorderly spirit which prompts a ministration of the Sacraments, other than such as the Church prescribes; especially a ministration of holy baptism, without due solemnity of time and place, so as to lead to its depreciation and degradation; and a ministration of the holy Communion, such as to strip it of its "propriety of making particular obsignation to each believer;" and of assuring every communicant severally, that the body of our LORD JESUS CHRIST was given and the blood of our LORD JESUS CHRIST was shed for *him* or for *her*. An addition to the order of the holy Communion, by the introduction of a psalm after the delivery of the bread and wine, is another irregularity, against which it may be well for you to be cautioned: "When all have communicated," the minister is directed to "return to the LORD's Table, and reverently to place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth:" and "then he shall say the LORD's Prayer, the people repeating after him every petition." There is no interval allowed for singing before the LORD's Prayer; and the special provision of an appropriate hymn afterwards, renders all other singing superfluous and improper.

Again, let us beware of that spirit of irregularity and innovation, whereby there have been introduced into our churches unauthorized forms of singing, whether of strange psalms or of hymns. The old version of the Psalms, noticed at the Savoy Conference by the Presbyterian Commissioners, had been previously allowed by the Crown; subsequently the new version was allowed by the same authority in the reign of King William the Third. By the same authority also, in the reign of Queen Anne, certain hymns were allowed to be appended as a supplement to the New Version of Psalms, "and were permitted by the Queen to be used in all churches." Beyond these, so far as I can learn, no allowance or permission has been given for the use of strange versions of the Psalms, or of metrical hymns. If those, which have of late years been lavishly introduced amongst us, were free from all internal objection, whereas the contrary were easily demonstrable, still they are in themselves objectionable, as violations of ecclesiastical discipline, and at variance with the Church's principles and provisions for public worship. Even in the reign of Queen Anne, an era little commendable for strictness of Church discipline, such additions were not introduced among our Church formularies, without "the royal allowance and permission." What on such a question would have been the judgment of the Episcopal members of the Savoy Commission, comprising as it did such names as those of the Bishops Sheldon and Cosin, of Morley, Sanderson, and Brian Walton, and of others afterwards raised to the episcopate, of Gunning, Pearson, and Sparrow, there were no difficulty in conjecturing.

Again, let us beware of that ill-regulated spirit, which prompts to the celebration of public worship in places not properly employed for such a purpose. Our parish churches, consecrated as they are to GOD and for holy uses, are the fittest places for the worship of His assembled people. But the law recognizes "private chapels or oratories" for "open prayer, commonly called the service of the Church." Where good reason exists, on account of the great infirmities or great distance of the parishioners, the bishop has authority to grant a license for public worship in such places. Both before and since the Reformation, abundance of such licenses, as Bishop Gibson states, remain in our ecclesiastical records. But without such license, no place unconsecrated can be lawfully used for public worship. Let us be on our guard then against violating the law in this particular again, and so turning a private dwelling-house into a conventicle; also let us be on our guard against the kindred irregularity of gathering a congregation together within the walls of a church, and celebrating divine worship, not in the church itself, but in the vestry room; an irregularity so gratuitously preposterous, as to be scarcely credible, unless, indeed, the worship be a substitution of unauthorized prayers for the service of the Church, and then one of the examples of irregularity is in accordance with the other.

There is one other form of irregularity, with a notice of which I shall conclude this enumeration. It consists of a disregard to the principles and rules of the Church, which relate to the office of her governors.

There is a well known maxim of St. Ignatius, the disciple of the Apostle, St. John, illustrative of the polity of the Church as contained in Holy Scripture, "without the bishop nothing should be done in the Church." Such is the rule of our National Church. From the bishop the deacon receives his "authority to exercise his office in the Church of GOD, and to read the Gospel and to preach the same, provided he be licensed by the bishop himself." From the bishop the priest receives his authority to "preach the Word of GOD, and to minister the sacraments, in the congregation, where he shall be lawfully appointed thereto;" "lawfully," that is by the bishop of the diocese, "who alone," as Bishop Beveridge remarks, "can lawfully do it." And both by deacon and by priest, a promise is given, as a preliminary to his ordination, that he will "reverently obey his ordinary," his bishop, namely, who is invested with the ordinary jurisdiction of his diocese; "that he will follow with a glad mind his godly admonitions, and submit himself to his godly judgments." But the authority thus given to the deacon or the priest will not be duly exercised, and the promise pledged by the one and the other will not be faithfully observed, if a clergyman, having been nominated by an incumbent to the cure of a parish, shall enter upon the cure without the bishop's sanction; or if a curate, having been licensed to a cure, or an incumbent having been instituted to a benefice, shall withdraw from his charge until the bishop shall have accepted his resignation; or if a curate or an incumbent shall slight the bishop's admonition, and set at nought his judgment, and without his permission admit another to officiate within his cure; or shall, without such permission, take upon himself to officiate within the cure of another.

These are, however, cases on which I need not dwell; nor indeed should I notice them, but that, plain as they seem to me, they are not always rightly apprehended by the parochial clergy. But there is one topic connected with ecclesiastical discipline, on which a few more words are required of me.

You are aware, my brethren, that for some time past, annual meetings have been holden in the metropolis, of clergymen assembled from the different dioceses of Ireland, without any Episcopal sanction, superintendence, or control; clergymen of the two inferior orders of the ministry, under the presidency of a presbyter, for offering prayers of private conception, and for holding disputations or conversations on stated theological subjects. With these meetings there has been, as I understand, no direct Episcopal interference. But forbearance on the part of the bishop has been interpreted into approval or acquiescence, or indifference at least; and this interpretation has been put upon it in such a quarter, that a continued silence on my part in particular is likely to be taken for an admission of the interpretation. I wish it, therefore, to be understood by you, my reverend brethren, and through you by the clergy of Down and Connor, that my judgment condemns these meetings, as manifestly opposed to the constitution, the discipline, the good order, and the welfare of the Church: as opposed to her constitution, for they degrade and supersede her bishops, and elevate her priests and deacons to an undue state of independence; as opposed to her discipline, for neither by canon nor by statute are they allowed or acknowledged; as opposed to her good order, for they institute arbitrary novelties, and lead men astray from "their vocation and ministry;" and in all these, as well as in the spirit of arrogance and disobedience, and in the dissensions, discords, and uncharitableness which they generate, they are opposed to her welfare; nor through them, can a blessing be expected on her from GOD, "who is the author, not of confusion but of peace, as in all Churches of the Saints."—*Bishop Mant.*

From the London Church Intelligencer.

STATISTICS OF EDUCATION.

Among the various methods by which the Registrar General has endeavored to turn the records deposited in his office to useful account in illustrating the condition of the people, the practicability seems also to have occurred to him of deducing from the marriage registers a criterion of the state of education, so far as regards the ability to write, among the adult population throughout England and Wales. Every register of marriages being signed by the parties married—those who are able writing their names, and those who are unable, or who write very imperfectly, making their marks—it appeared to the Registrar General that an enumeration of the instances in which the parties married have signed by a mark, instead of writing their names, would serve to indicate the proportion among them who either could not write at all, or write very imperfectly. And in his second annual report a table is given as the result of such an enumeration, exhibiting the proportion per cent. in the metropolis, in each English county, and in North and South Wales, of persons married in the year ending in June 30, 1839, who had used marks.

From this table it appeared, that in fifteen of the English counties—namely, Berkshire, Hertfordshire, Buckinghamshire, Huntingdonshire, Bedfordshire, Cambridgeshire, Essex, Suffolk, Norfolk, Wiltshire, Shropshire, Worcestershire, Staffordshire, Lancashire, and Monmouthshire, and in North and South Wales—more than 40 per cent. of the men were unable to write their names; and that in the West Riding of Yorkshire, in Wales, and in nineteen of the English counties, more than half the women were similarly deficient in this primary element of education. It also appeared, that in the whole of England and Wales, out of 121,083 marriages, there were 40,587 men and 58,959 women who could not write.

It was further observed, that the education of the men in respect to the ability to write was superior to that of the women, the proportions per cent. of those who were deficient being for males 33, and for females 49, in the whole kingdom; and a superiority, greater or less, was maintained by the men throughout every county.

This return also indicated a decided superiority with regard to the ability to write in the metropolis, as compared with the rest of England and Wales, and, next to the metropolis, in the north of England, including the counties of Durham, Northumberland, Cumberland, and Westmorland. On the other hand, the most marked deficiency was in Lancashire, Bedfordshire, Monmouthshire, and Wales; in Lancashire the proportion who had signed with their marks was for men 43, and for females 65 per cent.; in Bedfordshire, for men 55, and for women 66 per cent.; in Monmouthshire, 54 for men, and 67 per cent. for women; and in Wales, for men 46½, and for women 70 per cent. In the metropolis such proportion was only 12 per cent. for men, and 24 for women; and in the northern counties, for men 21, and for women 42 per cent.

The Registrar General put forward these calculations in the first instance with evident and necessary caution, remarking that it was not to be hastily assumed upon the evidence afforded by the returns of a single year, that the inhabitants of any particular county or district were less educated than their neighbors; and that it was requisite that this experiment should be oftentimes repeated, and attended with similar results, before any such inference can be drawn with safety. "It must also," he observed, "be remembered, that although a fair average is thus afforded, the portion of the whole population exhibited in the yearly returns of marriages is small;" and such portion whose signatures appear on the marriage registers of a single year is sufficiently small to be easily affected by accidental circumstances. At the same time this criterion is free from the objection of selection, including every class and condition, and every age, except children and very old persons; and it is almost impossible that the same person should have signed twice in the same year.

In the last annual report of the Registrar General, just published, a similar calculation is contained, showing the proportion per cent. of the persons married in the year ended June, 1840, who signed with their marks, and the result is strikingly coincident in every respect with that of the preceding year, and such as to induce the belief that the evidence contained in the marriage registers on this point will furnish a safe and valuable criterion of the state of education (at least elementary education) among the adult population, and serve, in each succeeding year, by comparison with preceding years, to indicate its progress or retrogression.

It has been calculated in the last report, (which embraces the year ending June, 1840, "that in thirteen English counties, in the West Riding of Yorkshire, and in Wales, more than 40 per cent. of the men married did not write their names; and that in nineteen English counties, in the West Riding of Yorkshire, and in Wales, the same fact existed with respect to half the women." It also appears, that in the whole of England and Wales, out of 124,329 couples married, there were 41,812 men, and 62,523 women, who, it is presumed, either could not write or wrote very imperfectly.

The Registrar General observes, that "if the table for the year ending June 30, 1840, had shown results differing widely from those of the preceding year, it might reasonably have been suspected that such returns were not likely to become valuable and safe criterions of the comparative state of education, that they are drawn from too small a portion of the whole population, and are too much influenced by accident. Such, however, is not the case. A comparison of the table given in the second report with that in the third, shows a remarkably close correspondence in the results, not only for the whole kingdom, but in the metropolis, and in every considerable group of counties. In the metropolis, indeed, and in two out of the ten divisions of counties, the mean proportion is precisely similar; in six others there is only a difference of one; in another the difference is two, and in the remaining one it amounts to three.

In conclusion, it may be necessary to observe, that this criterion of the comparative state of education as respects the ability to write, can only be applicable to the past; that is, to such as existed ten or twenty years ago, and can throw no light upon the amount and nature of the education now afforded.

CHURCH DECORATION.

Nothing is trifling that concerns the House of GOD, and it is in this view that a kind of pamphlet, being, in fact, a tradesman's catalogue, bearing the above title, is noticed here. Forty years ago, who would have imagined a linen draper [Mr. French, Linen Draper, Bolton, Lancashire] making altar cloths of damask and velvet, pede cloths and napkins, a staple of his commerce, and finding a sufficient sale to allow him to vend articles inapplicable to any but sacred purposes, at moderate prices? Who would have imagined that two firms should have competed with each other in such a production as encaustic tiles for the pavement of churches, and produced some of a beauty and probable durability which no ancient specimens extant can surpass? One maker sinks the enamelled figure in the unpolished tile, and these are certainly the best executed and most agreeably colored. The other has a thick coat of enamel on the whole surface; these are the cleanest, and most closely resemble the old pavements generally met with. An ingenious artist has also turned his attention to oak carving by a process with heated iron, which has diminished the expense of this beautiful style of decoration very materially. This is not the least promising source of church decoration lately opened, as most of the designs hitherto executed have been altar rails and chairs. May the love and zeal of the priest keep pace with every improvement in the temple! The demand for such furniture is certainly no inauspicious sign.—*British Magazine.*

THE CHURCH PORCH.

The *Porch* is a very ancient appendage to the Church: for Sagourga, who founded the nunnery at Minster, in the Isle of Sheppey, is said to have expired in the church porch, at Milton, in Kent, in the year 680; and Gervase, the Monk of Canterbury, in his account of the burning of Christ Church, in 1174, says that "the fire began before the gate of the church, without the porch." The porch, however it may have been passed over as a matter of mere ornament, had its especial uses. In that part of the will of King Henry VI. relative to the foundation of Eton College, there is this article:—

"Item, in the south side of the body of the church, a fair large door with a porch, and the same for christening of children and weddings." Sumner relates that, in 1299, Edward I. was married at Canterbury, to Margaret, sister of the King of France, by Archbishop Winchelsea, "in the porch of the church;" *in ostio Ecclesiæ versus claustrum*. The following rubric occurs in a missal *secundum usum Sarum*, printed at Paris, in 1415:—"Let the man and woman be placed before the church porch, in the face of the congregation, before GOD and the priest and the people," &c., which points out the use of the porch in the performance of the marriage ceremony. By the rituals under the article in "Churching Women," it appears that the priest went to the door of the church, where the woman was to receive ecclesiastical benediction, kneeling down; the twenty-third Psalm was said, with some responses, after which she was led into the church, the conclusion being made before the altar. But the most particular use of the porch was in administering the sacrament of baptism:—"The priest, standing at the entrance of the church, interrogates the catechuman who stands at the church door." Here the necessary questions being asked, and prayers being said, "The priest led him or her into the church, saying, *Enter into the holy Church of God, that you may receive the blessing of our Lord Jesus Christ.*" Nothing can be more apparent, than that the solemnization of these rites would have been many times impracticable, had it not been for the kind invention of the porch.—*Savage's History of Carhampton.*

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PORTRAIT OF THE REV. D. BUTLER, D. D.

A FINE lithographed portrait of the late Rev. D. Butler, D. D., has lately been published, and can be purchased in this city, of Swords, Stanford & Co., D. Appleton & Co., at the office of the Churchman, and at the office of the Episcopal S. S. Union. In Albany, of E. H. Pease; and in Troy, of Young & Hartt. Sept 3

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JAMES A. SPARKS
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August 20—tf

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, June 14, 1841. April 30—tf

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References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

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